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MYTHOLOGY OF SOUTHERN PUGET SOUND

by

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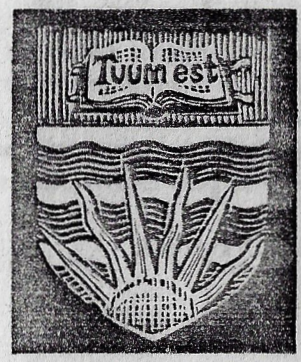

THE UNIVERSITY OF
BRITISH COLUMBIA

Gift

Harry Hawthorn

PREFACE

The narratives which follow were obtained chiefly from Indians of King and Pierce counties in the State of Washington, and recorded for the most part during and since the year 1916.

The work of recording these tales was undertaken by me independently of any institution as part of a general study of the aboriginal culture of this region in the hope of preserving some of its elements from oblivion before the opportunity for research should pass.

Most of these tales were recorded in the native tongue. An effort has been made to render the translation as literally as is consistent with smooth reading.

Acknowledgments are due Dr. T. T. Waterman, formerly, and Dr. Leslie Spier and Dr. Erna Gunther, now of the University of Washington for their aid and suggestions in compiling and editing the greater part of the material here assembled.

ARTHUR C. BALLARD

Auburn, Washington
July 26, 1929

INTRODUCTION

On the islands and shores of Puget Sound and along the rivers of the interior there were numerous village groups, each singly or in conjunction with one or more neighboring groups constituting a separate social entity, politically independent. Marriage outside the group was the common if not universal practice.

The "salt water" people and those living a short distance inland all spoke one language, Puget Sound Salish, with dialectic variations according to locality.

All the groups on southern Puget Sound bore traces of relationship with the Sahaptin tribes to the east. This relationship was more noticeable the farther a given group was found living eastward and up river from the "Bay." Beyond a certain point upstream to the east and even beyond the summit of the Cascades the people spoke two languages, the Puget Sound Salish and the language of the northern Sahaptin people to the east, popularly called Klickitat. The Snuqualmi, the Green River, and the Tuwakwabc living at the junction of the Carbon River and the Puyallup South Fork, were all two-language peoples.

In consequence of the loose political organization and the common practice of exogamy, with the free intermingling of the population in this region, there is little divergence in the mythologies of the various groups. Even myths about places are known far and wide. On the other hand there may be found current two or more versions of a myth pertaining to a single locality. Another interesting feature is the extent to which the mythology of this region has been affected not only by the Sahaptin penetration but also by communication with the tribes of the more northerly coast region.

The data so far assembled seem to reveal in this area a hybrid culture. It is not possible readily to determine how much of the myth material is purely Salishan and how much Sahaptin or otherwise in origin. To do so by comparing this with other mythologies would be an interesting study.

To illustrate local conditions, the names of the principal informants and their genealogies, so far as known, are here given.

1 John Xot—Lower Puyallup. Born about 1845.

1a Xot—Father of this informant. Lived at Clear Creek near the mouth of the Puyallup.

1b tcəda'ckət—Paternal grandfather of the informant. Was from Kittitas County, of a predominantly Sahaptin group, but where a Salishan language also was spoken. A full brother of Patkanim, the well known Snuqualmi chieftain.

1c lɛ'cXai'—Father of the informant's paternal grandfather.

1d be'tsdu't—Informant's paternal grandmother. Puyallup.

1e sʌXto'lɪtsə—Informant's mother.

1f ko'iʌlkW—Informant's maternal grandfather. Lived at sdʌgwaluʟ on Quartermaster Harbor, a village of the sxwobabc ("swiftwater people").

1g XwUtxwa'tkUb—Father of the informant's maternal grandfather. He was of the sXwobabc and in part from the Skokomish.

1h sisa'ha'ʟ—Informant's maternal grandmother. She was from the Skagit region.

This informant spent his time on or near the salt water and acquired his mythology chiefly from that region.

2 John Simon (XwʌTqe'd)—Upper Puyallup. Born about 1840.

2a XwʌTqe'd—Father of this informant. Lived at tuwaqW, a village near the junction of the Puyallup South Fork, and Carbon River.

2b kwatsa'ʟkau—Informant's mother. She was from the Snuqualmi region.

3 Tom Milroy (stea'baʟ)—Upper Puyallup. Born about 1845. He was a tuwa'qwabc.

3a yawədi'tcəd—Father of the informant.

3b amau'tɪnɪcə ("Fighter")—Paternal grandfather of the informant. One parent was from taitidapab, home of the Klickitat tribe in eastern Lewis County, and one parent was from "beyond."

This informant's maternal grandfather was said to have been from the Skykomish River, but to have come originally from a group up river from Yakima, known as the tco'kwabc. A grandmother of this informant was said to have been of the skulo'cUbc, a mythical "wild people."

4 Dick suwatUb (tʟʌxia'ʟkUt)—Lower Puyallup. Born about 1840.

4a suwa'tUb—Father of Dick. He was born on Green River and was of Sahaptin origin.

This informant's mother was said to be of the Chehalis group. One ancestor was said to have been of Chinookan origin but this information is not verified.

5 Jack Smohallah (smo''xlə)—Suise Creek. Born about 1850.

5a we'tsitsas—Father of the informant, lived at Suise Creek, a tributary of Green River. The name is Sahaptin.

5b tcuco'do'ʟ—Mother of the informant.

The informanant received the name, smo''xlə, when a boy, from Smohallah, the noted shaman, at a feast held at Lake Keechelus in the Cascade Mountains.

6 Jonah Jack, a son of the preceding informant. Born about 1880. He heard myths related by his grandfather on Suise Creek. His mother was from the Nisqually region and was said to be descended in part from a mythical "wild people."

7 Big John (sukwa'lʌsxt)—Green River. Born about 1840.

7a we'ɪ,tʌbc—Father of the informant. Lived at Suise Creek, also called kala'tci, "left handed."

7b tia'tkolɪtsə—Mother of the informant. She was from Cedar River, a tributary of the Duwamish and known by the same name in the Indian tongue.

This informant lived both on White River and on Green River. It is not known if any ancestors were of Sahaptin stock.

8 Mary Jerry (Mrs. Jerry Dominick) (yabe'ltsə)—Green River-White River. Born about 1860. A daughter of the preceding informant.

8a tu'aa'tqolɪtsə—Her mother. She was from the village of stʌ'q' on the lower White River and was a sister of Stuck Jack.

9 August James (yo'yuxtəd)—White River. Born about 1885.

9a katakwi'ltsə—Mother of informant. She was from the Snuqualmi region and married into the stəqabc group. She resided on White River by sufferance of the white people long after the rest of the group were dispersed.

10 Major Hamilton—Duwamish. Born about 1870. Informant stated that he had no Indian name. It is said, however, that he had a nickname in the Indian tongue. This would indicate that in his case no formal potlatch was held for the bestowal of a name.

10a sʌləxe'baɪ,—Father of the informant was from Cedar River, a tributary of the Duwamish.

10b ce'btəlo (ce'bt·lʊt)—Mother of the informant. She was from the mouth of Dogfish Bay.

11 Sampson (tseu''ɪ,)—Born on Green River about 1845. When very young he was taken captive with his mother by a Snuqualmi group under the leadership of xotik'e'dɪb after an attack upon ilalqo at the forks of Green River and White River, in which his father and an uncle were killed. Most of his life was spent about Lake Washington. In his old age he was brought back to the Green River-Muckleshoot region.

11a e'lsbɪd—Father of informant.

11b sita'mut—Mother of informant.

12 Lucy Sampson (dagul'tsə)—Duwamish. Born about 1850. Wife of preceding informant. Was from the village of kətɪ'lbc on Lake Washington.

12a sxwɪla'tub—Father of informant.

12b ya'txub—Paternal grandfather of informant.

12c yaa'lpubɬo (or yaa'lpubɬut)—Paternal grandmother of informant.

13 Dan (sɪle'luc)—Lake Washington. Born about 1845.

13a kwai'əxəb—Father of informant. He was a Duwamish from the village of dxɪdzɪla'lɪtc at the foot of Yesler Way, Seattle.

13b t'a'ctcɪbəlo (t'a'ctcɪbəlut)—Mother of the informant. She was a Snuqualmi from Falls City; a stepdaughter of Patkanim, the well known Snuqualmi chieftain.

13c Xa'Xcɪdai—Maternal grandmother of the informant was a wife of Patkanim.

14 Susie (Xwai'kwolɪtsə—Lake Washington. Born about 1850.

14a xoxwe'tcub—Father of informant. He was a Snuqualmi. The informant's mother was a Duwamish.

The Lake Washington people were intermediate between the Duwamish and the Snuqualmi. They were called xa'tcoabc or "Lake people." Lake Washington was called xatco, "the big lake."

15 Christine Smith (ts'a'lsɪbəlo, ts'a'lsɪbəlut)—Green River. Born about 1840. It is said that she was taken and held captive in early life by a distant group.

15a suwa'ɬkop—Father of the informant was from upper Green River and probably also from Kittitas County. Some of the people east of the Cascades used to spend their winters on Green River where the climate was milder.

15b tɬa'kcɪbəlo (tɬa'kcɪbəlut)—Mother of informant. She was from the village of staq! on lower White River.

15c wɪdai'uɬ—The informant's former husband, long ago deceased. He was commissioned chief by the Government. Her last husband was a white man.

16 Ann Jack (twa'itidolɪtsə)—Green River. Born about 1840.

16a take'l—Father of informant. He was of the Yakima or some other Sahaptin group. It is said that in early life he was taken prisoner

and lived several years with the Umatilla people, and later introduced on Green River a phallic ceremony which he had learned during his captivity.

16b xolo'p—Mother of the informant was from Green River.

16c tuxsʌ'lted—Maternal uncle of the informant.

16d dəXa'lkʊt—Maternal uncle of the informant.

These two brothers and their sister, mother of this informant, were said to have been noted shamans on Green River. The informant herself is said to have had shamanistic power.

17 Annie Jack (xolo'p)—Green River. Born about 1880. She was a daughter of the preceding informant and named for her paternal grandmother.

17a Stuck Jack (tika'kɪɬt, ka'kɪɬed)—Father of this informant was born about 1845. He was from the village of stʌq! on White River.

18 Charles Sotiakum (sotai'əkʊb)—White River. Born about 1835. The White River people were a subdivision of, or at any rate closely affiliated with the larger Duwamish group. The mother of informant was a sister of kala'ktsut, a Duwamish chieftain living at or near the site of the present city of Renton.

19 Joe Bill (le'lkaibʌ'ɬ)—Duwamish. Born about 1860. This informant was Lake Washington and Snuqualmi on his father's side; Suquamish and Klallam on his mother's side. His stepfather was from the Duwamish and White River.

20 Snuqualmi Charlie (sia'txtəd)—Snuqualmi. Born about 1850. Informant was one of the to'ltxwabc, a branch of the Snuqualmi people living at Tolt.

20a tsowiɛla's—Father of the informant, lived at toltXW. This informant's mother was from the Snoqualmie valley. His father and mother were probably of predominantly Sahaptin stock.

20b xo'si—Wife of the informant was from the Skykomish River.

This informant was exceptionally well versed in the folk lore and culture of his people.

21 Jack Stillman (ackanipa'm)—Snuqualmi. Born about 1878.

21a tcɪlqe'dɪb—Father of the informant.

21b leqʌ"ɬqedɪb—Paternal grandfather of the informant. He was from toltXW. His sister was mother of preceding informant.

21c ackanipa'm—Maternal grandfather of the informant, was from the vicinity of Cle Elum in Kittitas County, and of Sahaptin stock.

This informant gained his knowledge of folk lore chiefly from his older relative, Snuqualmi Charlie.

22 Joe Young (wɪʟək'e'dɪb)—Puyallup. Born 1863.

22a wilɪ'ksxwai—Mother of this informant; her father was of Snuqualmi and Yakima parentage.

22b aie'dxwab—Maternal grandmother of the informant; was from the Snohomish region.

22c q'ai'adXW—Mother of the informant's maternal grandmother.

A distant ancestor of this informant lived on Green River. The informant's father was a white man, probably Scotch, employed by the Hudson's Bay Company. With the exception of three years on Green River, most of informant's early life was spent on or near the salt water in Pierce, Thurston and Mason Counties.

23 James Goudy—Skagit. Born about 1865. This informant is related also to the Snohomish and probably to the Puyallup group, with whom he has been much associated.

24 Charley Ashue (cia:dk'e'dɪb—Yakima-Puyallup. Born about 1855. Informant was born on the lower Puyallup, where his mother made her home. He is named for a noted chief who once lived near the mouth of the Snohomish River, who was an ancestor on his mother's side. His mother was also partly of Sahaptin ancestry.

The father of the informant was of the silapam, from Selah, near the present city of Yakima. He was descended from the Naches River people, of whom, according to tradition, the greater part migrated to the head of the Cowlitz valley, becoming the taiɪnapam, or "Klickitat" tribe.

25 Burnt Charlie (sxula'ctsʊt)—Puyallup. He was taken as a scout for the soldiers in the campaign of 1855-56. Born about 1835.

25a tuxwe'lxʊbxʌd—Father of informant.

25b ya'dʊbəlʊt—Mother of informant.

26 Lucy Bill—Snuqualmi. Born about 1870. A sister of Jack Stillman and niece of Snuqualmi Charlie.

27 Nancy Big John (tkwia'tdʊblʊt or tkwia'tdʊblo)—Duwamish. Born about 1840. Informant spent most of her lifetime on Cedar River

near the south end of Lake Washington. Cedar River, Black River and Duwamish River were all designated by the one name, txwəda'o, and the people of that region were called txwədoa'bc. Both parents of informant were said to have resided on Cedar River.

27a wita''ɪ,—Father of Nancy.

27b sisa'bulcɪd—Mother of Nancy.

27c ke'kulkt—Sister of Nancy.

27d tsa'lxtud—Sister of Nancy.

Both sisters resided at tola'ltxw ("home of herring"), a village near the mouth of the Duwamish.

CONTENTS

	Page
Preface	33
Introduction	35
Phonetic Key	47
The Man Who Would Not Wash His Face (First Version) [Snuqualmi]	49
The Man Who Would Not Wash His Face (Second Version) [Green River]	50
The Man Who Would Not Wash His Face (Third Version) [Green River]	50
The Man Who Would Not Wash His Face (Fourth Version) [Puyallup]	50
How Muskrat Got the Land [Puyallup]	51
The Theft of Fire (First Version) [Green River]	51
The Theft of Fire (Second Version) [Puyallup-Green River]	52
The Theft of Fire (Third Version) [Yakima-Puyallup]	53
Ant and Bear (First Version) [Green River]	54
Ant and Bear (Second Version) [Puyallup]	55
The Contest for Daylight [White River]	55
North Wind and Storm Wind (First Version) [Green River]	55
North Wind and Storm Wind (Second Version) [Duwamish]	57
North Wind and Storm Wind (Third Version) [Green River]	59
North Wind and Storm Wind (Fourth Version) [Duwamish]	60
North Wind and Storm Wind (Fifth Version) [Green River-Lake Washington]	62
North Wind and Storm Wind (Sixth Version) [Lake Washington]	62
North Wind and Storm Wind (Seventh Version) [Puyallup]	63
The Contest in the North (First Version) [Upper Puyallup]	64
The Contest in the North (Second Version) [Puyallup or Suquamish]	65
The Contest in the North (Third Version) [Puyallup]	66
Beaver and Muskrat	68
The War Against Chinook Wind [Puyallup]	69
Moon, the Transformer [Snuqualmi]	69
Note on the Story of Moon, the Transformer [Puyallup]	80
Dokwebaʟ and Beaver [Puyallup]	80
Transformer and Wren [Puyallup]	81
Transformer and Deer [Puyallup]	81
House Fly [Puyallup]	81
Xode and the Woman Who Spoke Improprieties [Puyallup]	82
Transformer and Raven [Snuqualmi]	82
Thunderbird and the Puyallup People [Puyallup]	82
Blanket Rock (First Version) [Green River]	82
Blanket Rock (Second Version) [Duwamish]	83
Blanket Rock (Third Version) [Puyallup]	83
Blanket Rock (Fourth Version) [Upper Puyallup]	83
Blanket Rock (Fifth Version) [Green River]	84

Page
How Xode Turned People to Stone (First Version) [Upper Puyallup].... 85
How Xode Turned People to Stone (Second Version) [Upper Puyallup].. 85
The Attack of the Snakes (First Version) [Green River]..... 85
The Attack of the Snakes (Second Version) [Duwamish]..... 86
The Young Man Who Blocked Up Steel's Lake [Duwamish]..... 87
How the Whales Reached the Sea (First Version) [Puyallup]..... 87
How the Whales Reached the Sea (Second Version) [Green River]..... 88
How the Whales Reached the Sea (Third Version) [Puyallup]..... 88
How the Whales Reached the Sea (Fourth Version) [Upper Puyallup]... 88
How the Whales Reached the Sea (Fifth Version) [Upper Puyallup].... 88
Mother and Father of Whales [Green River]..... 89
Elk Woman and the Flea People [White River-Green River]..... 89
The Girl Who Married the Sea Being [Puyallup]..... 90
The Origin of the Tolt River [Snuqualmi]..... 90
The Man Beheaded While Diving (First Version) [White River]..... 91
The Man Beheaded While Diving (Second Version) [Duwamish]..... 91
The Man Beheaded While Diving (Third Version) [Skagit]..... 92
The Man Beheaded While Diving (Fourth Version) [Puyallup]..... 92
How Raven Lost His Venison (First Version) [Green River]..... 92
How Raven Lost His Venison (Second Version) [Snuqualmi]..... 94
How Raven Tried to Get Dried Salmon [Green River]..... 96
How Raven Trapped Beaver (First Version) [Green River]..... 96
How Raven Trapped Beaver (Second Version) [Snuqualmi]..... 97
Raven and Bear (First Version) [Puyallup]..... 98
Raven and Bear (Second Version) [Green River]..... 99
Raven and Water Ousel [Green River]..... 99
Raven and Pheasant Go Fishing [Snuqualmi]..... 99
Elk and Bear, His Wife [Green River]..... 100
Loon's Son and the Monster Woman (First Version) [Puyallup]..... 101
Loon's Son and the Monster Woman (Second Version) [Puyallup]..... 101
Loon's Son and the Monster Woman (Third Version) [Green River].... 101
Humpback Boy and the Ogress (First Version) [Green River]..... 103
Humpback Boy and the Ogress (Second Version) [Puyallup]..... 104
Origin of the Crows [Green River]..... 106
Crow Woman [Skagit]..... 106
Coyote and the Snail Women (First Version) [Snuqualmi]..... 106
Coyote and the Snail Women (Second Version) [Upper Puyallup]..... 108
Crane Bridge [Upper Puyallup]..... 109
Chipmunk and Snail Woman (First Version) [Green River]..... 109
Chipmunk and Snail Woman (Second Version) [Green River]..... 110
Chipmunk and Snail Woman (Third Version) [Snuqualmi]..... 111
Lynx and Grizzly [Upper Puyallup]..... 113
Bufflehead and Squale [Puyallup]..... 113
The Menstruating Rock (First Version) [Green River]..... 113

Page
The Menstruating Rock (Second Version) [Skagit-Puyallup]..... 114
The Brothers Killed by a Monster (First Version) [Upper Puyallup].... 114
The Brothers Killed by a Monster (Second Version) [Green River]..... 114
The Brothers Killed by a Monster (Third Version) [Lake Washington].. 115
The Bucking Monster (First Version) [Snuqualmi-Lake Washington].... 117
The Bucking Monster (Second Version) [Puyallup]..... 118
Transformer and the Mountain (First Version) [Upper Puyallup]..... 120
Transformer and the Mountain (Second Version) [Upper Puyallup]..... 121
The Five Brothers and the Beaver (First Version) [Upper Puyallup]..... 121
The Five Brothers and the Beaver (Second Version) [Lake Washington]. 122
How Datcap Killed the Bear [Upper Puyallup]..... 122
Mink and His Grandmother (First Version) [Green River]..... 122
Mink and His Grandmother (Second Version) [Puyallup]..... 123
Mink Traps a Monster (First Version) [Puyallup]..... 124
Mink Traps a Monster (Second Version) [Puyallup]..... 125
Mink Kills Slowat [Snuqualmi]..... 126
Frog Woman and Her Husband [Green River]..... 127
Pheasant Goes to the Land of the Dead (First Version) [Snuqualmi]..... 128
Pheasant Goes to the Land of the Dead (Second Version) [Puyallup]..... 129
Pheasant Goes to the Land of the Dead (Third Version) [Green River]... 129
Pheasant Goes to the Land of the Dead (Fourth Version) [Green River].. 130
Pheasant Goes to the Land of the Dead (Fifth Version) [Upper Puyallup] 131
Pheasant Goes to the Land of the Dead (Sixth Version) [Green River]... 131
Pheasant Goes to the Land of the Dead (Seventh Version) [Green River]. 132
Note on the Pheasant Myth [Puyallup]..... 133
Spring Salmon and Steelhead Salmon (First Version) [Puyallup]..... 133
Spring Salmon and Steelhead Salmon (Second Version) [Snuqualmi].... 134
Spring Salmon and Steelhead Salmon (Third Version) [Upper Puyallup]. 134
Humpback Salmon [Snuqualmi]..... 134
The Rash Youth and the Salmon [Skokomish]..... 135
Rabbit and Grizzly Have a Contest (First Version) [Puyallup]..... 135
Rabbit and Grizzly Have a Contest (Second Version) [Green River]..... 136
Wren, Mouse and Water Ousel (First Version) [Snuqualmi]..... 137
Wren, Mouse and Water Ousel (Second Version) [Puyallup]..... 137
Barn Owl and Redtail Hawk [Puyallup]..... 137
The Girl Who Was Seeking a Guardian Spirit [Green River]..... 138
The Blind Hunter and His Wife (First Version) [Green River]..... 138
The Blind Hunter and His Wife (Second Version) [Snohomish]..... 139
How a Boy Saved His Village (First Version) [Puyallup]..... 140
How a Boy Saved His Village (Second Version) [Puyallup]..... 141
How a Man Conquered the Rollers of the Sea in Deception Pass [Puyallup] 142
The Young Man's Ascent of Mount Rainier (First Version) [Upper Puyallup]..... 142
The Young Man's Ascent of Mount Rainier (Second Version) [Puyallup].. 143
Coyote Gets Salmon for the Naches People (First Version) [Green River]. 144
Coyote Gets Salmon for the Naches People (Second Version) [Yakima-Puyallup]..... 147

PHONETIC KEY

o o long as in mole.

u oo long as in cool.

ʊ oo short as in foot.

a a as in star.

ʌ u short as in run.

e e long as in they.

ɛ e short as in fence.

i i long as in ravine.

ɪ i short as in sin.

ə indeterminate in unaccented syllables (in accented syllables as u in run.

ɬ surd l.

x forward spirant.

X back spirant.

k forward stop.

ʞ or q back stop.

' glottal stop.

! fortis.

Whispered stops are sometimes capitalized. Final whispered breathing is represented variously by XW, xw, or w. Other consonants as in English, but b and m, also d and n, are recorded interchangeably for the same sound.

c sh as in fish.

j zh as in azure.

MYTHOLOGY OF SOUTHERN PUGET SOUND

THE MAN WHO WOULD NOT WASH HIS FACE (First Version)[1]

Spetsx[2] was married to one of five sisters; he had four brothers-in-law. He came from the country in the direction of the rain-wind.

From a burned cedar tree, hollow and charred, Spetsx was wont to go out and get wood for the house. The brothers-in-law did not seem to give him any help, so he had the work to do alone. Every day he would gather firewood. Always his face was blackened by the charred wood, and always he left it unwashed. Once when Spetsx was out working the brothers-in-law said to his wife, "What is wrong? Why does your husband not wash his face? He is getting so dirty from not washing that his face is quite black." The brothers-in-law kept asking till the wife became angry at both them and him. "It cannot be helped," she said, "what is the use of talking about his face? We cannot indeed tell how he really looks." She reproached her husband when he came home. "Your brothers," she said, "tease me and ask me why you do not wash your face." To the reproof Spetsx gave no answer. "If they wish me to wash," he thought, "I shall wash some time." He went out for more wood.

His wife continued to scold him. "Your brothers-in-law would have you wash your face; you must do so." Spetsx grew angry. "Very well, if they will have me do it, I shall wash my face."

In the morning Spetsx said to his wife, "I shall go and wash my face today, as your brothers wish." Down to the river he went to where some boulders lay along the water's edge, back from the stream. On one of the boulders he stood facing the southwest. He addressed Rain-wind. Thus he addressed him: "Greatuncle, I am about to wash my face now."

He began to wash. The clouds began to gather. He sang:

ad tsa'akosib ad tsa'akosib yilyila'b
ADxwiya' kakaya' ko'sIbtcED i yElyEla'b
e—i

While he thus spoke there came a fine misty rain, and the river began to rise. Spetsx stepped back upon another rock and kept washing. Still it kept raining, and the river kept rising, and Spetsx kept hopping back.

His wife told her brothers: "Your brother-in-law is washing his face now." This she said to reproach them. The river kept rising and flooded all the valley. The storm and rain and rising of waters continued until all was flooded between the hills. Then Spetsx flew to the home of his greatuncle, Southwest Wind. All the people were drowned.

[1] Related by Snuqualmi Charlie (Snuqualmi).

[2] Spetsx is the myth name of a bird similar to the Oregon junco, the common name of which, according to Jonah Jack the interpreter, is xwA'xwAi or xwAxwe.

THE MAN WHO WOULD NOT WASH HIS FACE (Second Version)[3]

Spetsx was building a boat. His face and hands were very dirty and he did not wash. The relatives of the wife said to her, "Tell your husband to wash once in a while, anyhow." But the wife was afraid to tell him. Finally, the father-in-law and the mother-in-law told him. Five times they told him. Then he began to wash at the water's edge and as he washed he sang:

bo'lə bo'lə sxe' otso'təbtcid
kya'kəkwiə ko'sib
sxo'lgwad xwe'

As the water rose he moved back, cleaning his nails.

His father-in-law said, "Tell your man to cease washing!" The daughter said, "This is what you wished for, to see him clean."

He kept washing till the rising river drowned every one. Then he took his little canoe and went down river to the country of the sunset, the home of his ancestor, Rain-wind.

THE MAN WHO WOULD NOT WASH HIS FACE (Third Version)[4]

The little gray bird, Spetsx, did not wash his eyes. They had dark rings about them like wood charred by the fire-drill.

His neighbors said, "You had better wash your face; you had better wash your eyes." Finally he washed his face and eyes. He went to the river to do it. "Now," said he, "I'll wash my eyes." Then the rain began to come.

Water covered all the country. It washed away the country. Many people were drifting about. There was no land. All were drowned. Muskrat was on a stick very sad. Many people dove down to bring up land, but could not get any. Muskrat went down, and brought up some earth in a skin. He made the country as it is now. Therefore Muskrat should be chief of the land.[5]

THE MAN WHO WOULD NOT WASH HIS FACE (Fourth Version)[6]

Groundsparrow got his face dirty gathering wood from old burned cedar stumps. He never did really wash his face. He was just dipping his hands and calling his uncles. After he touched his face he felt so bad!

He called the whole family of Chinook Wind. He sang:

syɛlyɛla'b əd kwi'akako'sɪb tci'cʊb tcic'ʊb
"Uncles, I am washing my face; rain in long drops,
rain in long drops!"

We call that bird spetsxu. He is groundsparrow or swamp sparrow, not junco. If Groundsparrow is taking a bath on a sunny day and looking south, look out; it will rain.

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[3] Related by Christine Smith (Green River).
[4] Related by Ann Jack (Green River).
[5] If this story is told it will bring rain (Tom Milroy, Puyallup). This bird is found about ponds and sloughs. When it utters its cry he who hears it knows that a rainstorm is coming (James Goudy, Skagit).
[6] An abstract by Joe Young.

HOW MUSKRAT GOT THE LAND[7]

It was raining. The little birds, Beaver, Land-otter and the fishes, all the people, wished to get land from below. Beaver went down. He could not get land.

Muskrat was a short distance away. The friends of Muskrat said, "You go and get the land; your brothers want you to do so." Muskrat came. His big friends said, "You try; if you find land below you get it." "Very well," said Muskrat. Muskrat went down.

He was gone a long time. Now! He gets the land. He brings the land up and puts it on the raft. Now, he goes down; he gets land again. He comes back. He spreads the land out upon the raft.

Well! He made this country, all this country, he made it. He was elder brother because he was an important man. "This will be good for the after people," he said.

THE THEFT OF FIRE (First Version)[8]

Old-woman Fire had two daughters. The elder was married to Beaver, and the younger to Land-otter. They all lived in an "old-man-house"[9] together. Beaver, for his subsistence, always ate willow wood, and his wife was ill for lack of salmon, which she continually craved. The other son-in-law, Land-otter, was a fisherman and knew how to trap salmon. Many salmon he brought home. The large ones he gave his mother-in-law. Fire would say, "I am nearly dead; I am nearly dead." Always and ever Land-otter's wife poked the fire. The fire kept getting black, and getting black, and at last went out. The Land-otter said, "Now you have what you wanted." Now the fire was gone. Now the people complained.

There was no fire in existence, except in one house. The people of the house had a fish-trap in the river. Beaver went out for a walk and fell into the trap. He was taken for dead and carried to the house of the trap-owners. There the people began to skin him. His friends were hiding near by in the woods. Beaver was skinned, all but a little portion, and at that time he thought to himself, "Pretty soon they will cut me open." As they were peeling the back of his hand it tickled him, and he gave a smile. The people disputed. Some said, "He is alive." Others said, "He is dead." And then others said again, "He is alive; he seemed to smile." He said to himself, "Why do not my friends come to rescue me?" The fire-people had peeled off all the skin but a little on his hand, when his friends began to shoot into the crowd. There was sudden confusion. At this point Beaver leaped up and seized the fire. He also took his skin. Then he ran to the forest while the people pursued him. But Beaver escaped.

He placed the fire in the roots of all the trees: cedar, maple, willow, alder, cottonwood, and especially the pussywillow. So that now one may work the fire drill and obtain fire from wood.

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[7] Told by Tom Milroy (Puyallup). This is apparently a sequel to the preceding tale.
[8] Related by Ann Jack (Green River).
[9] A potlatch house.

THE THEFT OF FIRE (Second Version)[10]

Land Otter was a great fisherman. A young woman heard of him and wanted to marry him. She went to Land Otter's house and lived with him. He went fishing and brought home many salmon.

One day Land Otter told his wife: "You must not poke that fire." The fire was burning day and night and did not go out. It was not necessary to lay on wood. Land Otter's wife did not know that Fire was his mother.

One day Land Otter's wife thought, "I wonder what is the reason Land Otter does not want me to poke the fire." She would keep thinking about that. That morning Land Otter went away; it was the fifth day. His wife was a little angry and she kept poking the fire. The fire went out. Then there was a person lying there dead. Land Otter came back. His mother was dead. He said to his wife, "Did I not tell you not to poke that fire?"

All the families used to have fires when that fire was burning, without getting wood or anything. When that fire went out all the fires in the world went out.

The people all had a hard time. They could get fire in no way. They had a meeting and talked about how they might get fire. All the people were there. Even Raven was in the group. One of them said, "It is best for us to go up into the sky country and get fire, but how are we going to get there?" Another said, "We'll shoot up in the air anyhow and try." They got their arrows together and shot but just missed it.

It was Winter Bird, tsɪtses who had said, "Shoot arrows." When they missed Raven said, "Call that boy;[11] he might be a good shot." The boy came and shot. The arrows connected; it reached nearly to earth. Others came and shot. Raven climbed up, up and made steps so people could climb.

Rabbit in the Sky-country found out that Rabbit from Earth was coming up to kill him. He said, "I dreamed Rabbit from Earth killed me and strung my entrails all around."

The people chose the one who should take the fire. It must be one who would not laugh or be tickled. They tried, all. All laughed but Beaver.

Beaver said, "You folks will be nearby in the morning. Early in the morning I shall be as dead (siokwəd) above the fish weir (cetstud cetsaxtuhagwəd)." Beaver floated down the river. In the morning the people in heaven were awake. One of them went down to the trap. He found a beaver. He went back and told the people, "I have found a beaver in the trap." The people got Beaver and took him home.

Beaver thought, "I wish they would lay me by the fire." They took him in and laid him by the fire as they would any game. The people talked about how they would butcher him and Beaver heard what they were saying. They started to butcher him. They began to skin him. They were getting around

[10] Related by Jonah Jack (Puyallup-Green River).

[11] Apparently a different individual from tsitses (cf. Haeberlin and Gunther, *Ethnographische Notizen*, ləle'qucɪd).

towards the back where it was difficult to remove the hide. Then Beaver thought, "I wish my people would come now."

He feared his people would not come in time. The sky people were just about finishing him. "They will kill me surely, if my people do not come," thought Beaver. Finally the earth people came in a rush. "Uuuuuu," they cried.

Beaver jumped on the fire and took up some fire in his nail. (His claws are split.) While the earth people were killing the sky people he got some of the fire although they blew it out as quickly as they could. While the people were fighting Beaver ran out.

He ran to the alder tree and stuck a piece of fire in the alder. He ran to the cedar tree and stuck a piece of fire in the cedar. He ran to the willow and stuck a piece of fire in the willow. He said, "You, Roots, shall serve for the fire drill of the future people."

tʟu colə'ktcuptcuXw əq twila'q atcɪʟ ta'lbyuX
Shalt fire drill be thou for the from now on Indians.

The earth people killed all the sky people.

All returned from the war. Beaver and all got home. All but Rattlesnake and Garter Snake, who were still up there when the ladder from the sky broke. Old Toad was related to the snakes. She began to cry because they were up in the air. She cried,

oya'kək ia'kəkəlo'sɪb cɪdalalcalk cəqsuwa'tɪxtud
How my dear brothers are looking around in the heaven!

The snakes heard her cry and felt insulted. They said, "Wait till I get down, I'll fix you." That is why a snake can eat a toad today. The snakes were lost. They bunched up and dropped. The rattlesnakes fell in the Yakima country and the garter snakes in the Puget Sound country. Now Rattlesnake is supposed to be a Puget Sounder and Garter Snake is supposed to be a Klickitat.

Years ago the Puget Sound Indians had more poison weapons than other people. They would heat something in the fire and each time they turned it they would give it a magic word.

The rattlesnakes made their teeth from the tips of the arrows. If an Indian from Puget Sound speaks his own language when near a rattlesnake it will not molest him, but a Klickitat or other Indian is in danger.

THE THEFT OF FIRE (Third Version)[12]

Tsitses is the smallest bird of all. He sings, tsetesadXW. He is a little brown bird with white stripes on his head. He skips up and down the trees and hangs by his toes, head down. He is called, in the Yakima language, natnat. He it was who fastened the sky ladder. When the bridge of arrows from sky to earth was first made it was not yet safe for the larger birds and animals. Tsitses went up and wound it about with stedɛgwad. That is Indian rope made from withes of cedar.

[12] Charlie Ashue (Yakima-Puyallup).

All the animals climbed up except Bear and Mountain Lioness. Mountain Lioness went first of the two. Bear laughed and said, "Oh partner, I could see your heart." Mountain Lioness got angry and said, "Go up yourself and I'll follow after." Bear went up. Mountain Lioness laughed and said, "O partner, I could see your heart." Bear got angry and came down.

Raven was chief. Crow and Magpie were his younger brothers. After all the animals had grabbed for the fire and run away, Raven said, "Now you will open your hands." One, two, three: all opened their hands. There was no fire, just ashes. Sbiau came, he was last. He said, "I got the fire." "He lies," said Raven. All had now shown their hands except Beaver. Chief Raven sent a message, "You had better come." Beaver was lying over there, groaning. "hʌ' hʌ' hʌ'." "I'll go and try," he said. "You people are strong but you did not get fire."

Sbiau (Coyote) said, "What are you coming for, Big Belly? I opened my hand last." Beaver said, "Don't talk like that." Beaver opened his hand. There was a little fire. Sbiau got something and made fire (?). Beaver opened the other hand: Fire came out. Beaver swam up the river. He placed fire in the dry roots of the cottonwood logs. Beaver said, "The people of the generation about to come shall have fire. This shall be their matches."

The Indian matches were the fire drill. We call that colʌ'ktcupl.

The real people at that time were those living in the sky country. They came down to earth then. The people from here became animals and birds. Sbiau announced that it would be that way. They got rid of the ogres and everything was all good, as it now is.

ANT AND BEAR (First Version)[18]

The ant and the bear talked much with each other. Ant got a rope and with it laced herself tightly. The bear was singing:

saladʊ'b xgwəlbəlo'xi

Ant sang:

bəlo'xɪd bəlo'xɪd

Bear slept. It became warm, and Bear awakened and got up. Then said Ant, "Will you get me if I go down into the earth?" "I shall get you and eat you," said Bear. "If I go into old wood, will you get me?" "Yes," said Bear, "I shall scratch and dig you out with my claws." "If I go up, will you get me?" "Yes, I shall climb up after you," said Bear. "If I fly will you get me?" said she, lacing herself up to run the faster. Then Bear put his hands over his eyes, for he was beaten. If it were not for the ant, we should all be compelled to sleep all winter.

[18] Related by Big John (Green River).

ANT AND BEAR (Second Version)[14]

Ant and Blackbear were having a contest to determine how long day and night should be. Ant danced and sang,

gwe'gwauX bəlA'xi
Brief shall be daylight;
gwe'gwauX bəLa'xi
brief shall be darkness.

Blackbear danced and sang,

zaləda'b bəlA'xi
Long shall be daylight;
zaləda'b bəLa'xi
Long shall be darkness.

Blackbear sprang after Ant. She crept beneath a rock. He did not know that Ant was beneath the rock.

Ant came out again and danced. She tightened her belt and sang,

gwe'gwauX bəlA'xi
Brief shall be daylight;
gwe'gwauX beLa'xi
brief shall be darkness.

In reply Blackbear sang,

zaləda'b bəlA'xi
Long shall be daylight;
zaləda'b bəlA'xi
Long shall be darkness.

That is why Blackbear eats the ants today. That is why he sleeps all winter.

Ant said: "From now on there shall be modern people; the younger generation is at hand. There shall be day and there shall be night. No one shall sleep all winter."

THE CONTEST FOR DAYLIGHT[15]

Daylight is five. Raven made five knots in a string for daylight. SkAl made daylight short. Raven made his in summer, five fingers long; he made it long so that he could have a good time. He tied the day in a box. SkAl said, "You have yours; I shall let mine go. I shall give you that chief's daughter and settle up." They had been fighting. SkAl said, "I want a long night and a short day; I want the winter so that I may sleep long."

NORTH WIND AND STORM WIND (First Version)[16]

A stone mountain down on the Duwamish River used to belong to an old, old woman. Her name was sqwəlAts. Her house was there. It was afterwards

[14] Told by Jonah Jack (Puyallup).
[15] Told by August James (White River).
[16] Told by Big John (Green River). This is arranged from three accounts and some explanatory material given by this informant and his interpreters.

transformed into part of the mountain. That old woman was living alone. She was the only one of her people left alive. They were the rain wind people. Cold Wind had killed them. There was a war between the rain wind people and the cold wind people.

It happened this way. Rain Wind (stəgwauX or stəgwau'q^{w},[17]) the son of that old lady, was married to a daughter of Cold Wind (stoblə), who lived further down the Duwamish valley toward the north. That young woman was Mountain Beaver Woman (cAw'L).[18]

The people of the cold wind village did not like the man and they killed him. They killed all the rain wind people. Rain Wind was killed by Cold Wind and Mountain Beaver Woman was taken as a slave to the land of the Cold Wind people. She was held there as a slave for a long time under the power of Cold Wind. There a boy child was born to her; Rain Wind was his father. That little boy was called Little Mountain Beaver (cicu''L). Old Mountain Beaver Woman raised that orphan child. When that boy grew strong his name was sXatsa'latci. That means, "Wind-that-tears-the-trees-up," that boy was Storm Wind.

Cold Wind held the land under his power. All the land was covered with ice and snow. He stretched a fish-weir of ice across the Duwamish River. No fish could get up the river past this trap. Further up the valley the people starved. They could get no fish to eat. The land was desolate.

Storm Wind was growing up. Mountain Beaver, his grandfather, gave him a bow and arrow to play with. "Do you see that mountain, yonder?" he said to him. "There is something dangerous there!" The old, old woman, last of his father's race, was living there. "Something taboo is there," they told the boy. It was his own greataunt that was dangerous for him. They knew that she would tell him how his people were killed by Cold Wind.

The boy grew big. He was going away to that mountain. His grandfather said, "Do not go." "Why not?" he asked; "I am going to get my grandmother." The boy's grandfather had taught him, "After so many years you may go." He went to the mountain. He came to a mat house on top of the mountain. Inside that mat house there was an old lady, making baskets. She made baskets of different kinds, coarsely woven and finely woven baskets: many, many! That old lady was his grandmother, sqwəlAts.

No one else was there. All the people were killed. For her fire the old lady had only some tops of the cat-tail rush. When she laid these on the fire it would blaze up quickly and then die down just as quickly. She could not keep warm. She was crying for her dead son.

That boy talked to her. He found out about her. He went and pulled up big fir trees by the roots. He laid them at her door for fuel. He asked how and when they should fight the cold people. The old lady said, "Wait until I get my baskets all finished, then we shall settle that. I will fill the baskets up

[17] This is the Chinook Wind, a warm southwesterly breeze, which melts the snow and causes freshets.

[18] Mountain Beaver (*Haplodon rufus*).

with rain and then those cold wind people will be killed by the fish trap." Storm Wind went away.

Storm Wind went up to his grandmother again. This time she had the baskets ready. Out of the coarse ones she poured big splashes of rain; out of the fine ones she poured a fine misty rain. When this came the flood raised the trap and broke it apart. All of the cold wind people were killed, all but the young man's mother. She had been warned to flee.

Cold Wind ran away, down the valley he ran, the land flooding behind him. Everything was melting. From Elliott Bay he ran across the Sound. He could not stop anywhere.

He ran across the Sound on top of the water.[19] He came to land again on Bainbridge Island on the far side of the Sound. At a place called Yeomalt he landed. He could not stop. Away north he ran. That place where he landed used to be called, before the whites came and changed it somewhat, tLɪboa'ltXW. The meaning of that word is Spirit House. If Cold Wind had not been chased away we should all be cold and hungry all the time. As it is we have a little ice and snow, but not for long.

After Cold Wind left the country the fish weir which he built across the Duwamish River was turned to stone, what was left of it. It stretches across the river there now. Anybody can see it. At low tide the water runs between the stones.

Before the country was all torn up by the whites, people who wanted rain would go in their canoes to the foot of that mountain, which we call sqeəlʌts, on the west bank of the river just above Allentown. There they would splash the water. Then it would rain.

NORTH WIND AND STORM WIND (Second Version)[20]

North Wind overcame Chinook Wind. He established himself on the Duwamish River. That little mountain where he lived is called by us, sto'tobləˑ He covered the earth with winter, with ice and snow, and desolation, up to the point marked by the old barrier which extends across the river.

When Chinook Wind was killed, his wife escaped. She went up the Duwamish River to a place of safety. Here she gave birth to a boy. As the boy grew up, his grandfather said, "Never go over yonder!" When he became a grown young man, he went down to the river. There he heard his grandmother crying. He went over to her house. She said, "Come in. The ice is melting from my nose." The ravens, who were slaves belonging to North Wind, had been dropping filth on her. This had frozen into ice on her face. She was a mountain named sqwəlʌ'ts.[21] That mountain used to be marked as with paint. That mark was left by the ravens.

"Is it you, my grandson?" "Yes, it is I." His grandmother had no wood for her fire. He pulled a tree up and placed it upon her fire. "Be easy to

[19] From this point explanatory material supplied by Dr. T. T. Waterman.
[20] Related by Charles Sotaiakum (Duwamish).
[21] Sqwəlʌts means "the face is marked" (James Goudy).

move for grandmother. Do not be heavy when she wants to place you on the fire," was his command to the trees. Taking a bone pointed arrow from his quiver, he gave it to the mother. "When the ravens come, kill them," he said.

Then the son of Chinook Wind went down to the river bank where North Wind had his fish-weir. Uprooting a cottonwood tree, he cast it in the river. It floated down and lodged upon the fish-weir. North Wind called all his people to help remove it. They tried. They could not move it.

They saw a man reclining upon the farther bank. "It must be the grown son of Chinook Wind, whom we destroyed." Then North-wind called to him, "Stranger! Chieftain! I would thank you for your help in removing the drift from my weir." Then the young man lifted the log with his foot as though it were but a bundle of feathers. He tossed it over the trap. It floated away.

On the second day the youth again uprooted a tree which floated against the weir. This weir was made of ice. Again North Wind saw the young man. Again he asked his help to remove the tree.

Then North Wind was alarmed at the strength shown by the youth. He offered his daughter in marriage. All bedecked with beads and earrings of ice was the daughter of North Wind. She set out for the young man's house. But before she arrived the ornaments had melted.

The next day bedecked as before she again essayed the journey and again her attire melted away. Again she returned home. A third time she set out for the home of the young man. But as she drew near the house her finery again melted. Her husband-to-be said, "Let her depart, she is causing our house to be swallowed up in the flood." And so he never took the daughter of North Wind into his house.

Storm Wind returned home to his grandfather, Mountain Beaver. On the way he killed a screech owl.[22] This he gave to the old man for food. But the bird came to life and attacked the old man, pecking at his breast so that he died.

Dying, the grandfather reproached the youth, saying, "Grandson, I did not wish you to go to the forbidden spot." The youth replied, "Grandfather, you should have told me that there had been a war, that that was the reason for your command."

After this the young man and his mother packed all their belongings and moved to the mountain, the home of the old woman, their greataunt.

The young man blew upon the earth and brought his parents back to life. He blew again, blew and blew, and many people came back to life and lived there.

His grandmother was weaving baskets. These she was preparing in order to fight North Wind. The first were large and coarsely woven to hold coarse rain-drops. The next in size and weave were for the steady rain. The smallest were tightly woven and were to hold the fine mist.

"What day shall we fight Stobla?"

"Tomorrow is the day upon which we may fight."

[22] Some informants say it was a pheasant that was killed by the young man, and killed his grandfather in turn.

So on the morrow they began the contest. The young man blew. His grandmother began pouring out the rains; first the coarse drops, then the steady rain, and lastly the mist. He blew and uprooted the trees. They beat North Wind. They chased him away. They melted the ice and blew it north. If the young man had not been born we should still have the ice here now.

NORTH WIND AND STORM WIND (Third Version)[23]

North Wind (stoblə) wished to marry the daughter of Mountain Beaver. North Wind was cold and brought no food. Chinook Wind (stəgwauX) also wanted the girl. He brought gifts of food. The old people refused North Wind and gave the girl to Chinook Wind.

North Wind raged. He killed all of the chinook wind people except one old, old woman. That old lady was sqwəlʌ'ts; her home was on a hill from which the white people have since quarried stone, west of the Duwamish.

That old lady was left all alone, with her two slaves, Short-tailed Rat and Mole.[24] They used to steal food for the old lady.

North Wind built a fish-weir of ice, which reached across the river and stopped the salmon from running. The remains of that fish-weir became stone and it can be seen today.

When North Wind came destroying and killing everything, the young wife of Chinook Wind, who was killed, escaped and ran home by an underground road to her people. At home a child was born to her. That child was a boy: he was Storm Wind (sXatsa'latci). As the boy was getting big enough to travel his grandmother would say to him, "Do not go to that good place." But day by day he would go a little farther in the direction of the forbidden place.

Now one day, west of the river, where he had been warned not to go, that boy found an old, old lady, his great grandmother. She was singing and making baskets; of all sizes she was making them. She had only cat-tail rushes to burn in her fire, so that the blaze would flame up quickly and as quickly die down again. As she worked she sang:

tul a'li lʌx da'ʟ stu'xtca'XW co'bali
kulie'bac kwa'dax gwe'a kwa'dax tlo'bʌtsxs i'—i[25]

"There must be someone saved from among the people who perished. Someone of them is walking about, he is coming near. That is the reason I am getting so warm." The ice was now melting from her face. She sang, "I am growing warm, my young relative comes." She went to the door. Storm Wind was standing there. "I suppose you are the child of the one who was killed."

Raven was slave to North Wind. He used to perch above the old woman

[23] Related by Ann Jack (Green River). This is arranged from two narrations by this informant.

[24] Their names are skaaᴅ and peyʌ'lktcɪd.

[25] Mrs. James Goudy, a Skagit, gives this song as follows:
tula'laX daʟ ti'də' a'lalc
qwi'la i'bac Xa'ʟti lahʌ'dhʌdqW
qwit'qwʌ'l gwəla"adi

and drop filth upon her. It froze on her face. Her face was covered with her frozen tears and the filth of Raven. "Look at me, see how Raven has used me," she said. The young man gave her an "iron" (a bone pointed arrow) to punch Raven with.

That young man was sorry for his great grandmother because she had only dry rushes to burn. He tore up big fir trees (tcibe'dəts; plu. tcɪbcibe'dəts) and laid them at her door for fuel. Addressing the fir trees he said, "If Grandmother moves you to place you on the fire you shall be light in weight and easy to handle." He said to the old lady, "Do not perform any work outside the house while I am gone. I shall come back and restore everything in good condition." So he went away.

Raven came again to annoy the old woman. She prodded him with the "iron" the young man had given her. Raven said, "Her grandson must have come to see her."

The young man found the fish-weir North Wind had stretched across the river. He found yew wood. He hurled it against the fish-weir. North Wind was there. The yew logs were floating against that trap. North Wind tried to pick them out; he was not able. Storm Wind was sitting on the opposite bank of the river. He threw the logs over the fish-weir. North Wind said, "The son of Chinook Wind whom we destroyed must have come to his grandmother." Storm Wind said to North Wind, [not recorded].

Storm Wind went back up the hill to his great grandmother. He blew and many people came to life. He blew again; they were all in a big house. He blew again; they all rose. (These were the chinook wind people.)

The old lady had finished her baskets. She left those baskets outside where they caught the rain. She emptied all those baskets of rain and flooded the valley.

Storm Wind went down to the river. He blew down one tree, a white fir (tɬAq'tciəts). North Wind kept putting his daughter there. Every time he placed the woman there the river would come up. That was from her icy ornaments melting. Storm Wind tore up more trees and threw them in the river until they broke the trap. Now the people could have food. North Wind fled down the valley.

In the days before the whites came if people told this story to [of?] Chinook Wind it would soon begin to rain.[26]

NORTH WIND AND STORM WIND (Fourth Version)[27]

SqwəlA'ts is the home of stəgwauq' (Chinook Wind). That mountain is his grandmother. Chinook Wind used to live there. North Wind (stoblə) came right to them, the people living in that place. He killed all but one. He did not kill the old lady and the boy. When the boy was little he began to make

[26] If a woman wished to bring rain she would pour water against the side of that mountain (Jack Stillman, Snuqualmi).

[27] Related by Major Hamilton (Duwamish).

bows and arrows. He killed pheasants. He was out from daylight to late at night; then he would come home.

This is what the old people told him:

Xa'Xa quatso' o'Xəd tua'ʟxad
Forbidden to go down-river,

diɬ tuco'bəd tiɬta'dad yɛlab
They killed your ancestors.

daie't t'qe'ux qwa'dxu e'bac
Only go up-river walking, Grandson.

That young man grew bigger and bigger, and he made bigger and bigger arrows. He killed bigger and bigger animals. Then he got to be a man and went to his grandmother. He was becoming Chinook Wind, too.

The old lady was making baskets to hold rain. She said to this young fellow: "When you are old enough you shall go down and see a lot of people, the North Wind people, who killed your father."

The young man said, "All right, I shall go down and see." He just went down to look. All the young people [of the North Wind] who had been playing ran home inside their house squealing. They were beginning to melt.

The young man went back home. He said to the old lady: "When you get ready let me know. I shall go down and see what I can do to those people." The old lady said: "I am ready, I have four baskets full of rain."

The young man said: "Well, I will go down tomorrow morning. When I get there you pour one basketful of rain into the river."

He threw some trees into the river; the water began to rise. The old lady found out that the river was beginning to rise. She emptied two more baskets into the river. The young man threw some trees into the river; they drifted into the fish trap.

The stout fellows down there were trying to throw the driftwood over; they could not lift it. He asked, "What are you doing?" They said, "We are trying to throw the trees over; we cannot do it." He said, "Wait, while I throw it over." He went down and threw it over.

The old lady poured down the last basket of rain; the river rose pretty high. The young man fought the North Wind people. All those people were melted; they were all killed but one. That one Storm Wind chased down river to the Sound, clear to the Sound.

North Wind said, "I will stay down the Sound and you stay up this way" (ʟoa ha'tcid ʟoa'ʟXad ʟoaha'tcu ʟiuqe'Xw).

NORTH WIND AND STORM WIND (Fifth Version)[28]

There was war between Stoblə and SqwəlAts. All the relatives of SqwəlAts were killed but one girl. She was under the power of Stoblə. Her father was Mountain Beaver (cAwL).

The son of that girl was warned by Mountain Beaver, his grandfather, not to go to that mountain. The boy killed pheasants and ate them. He said, "I shall go to that good place." SqwəlAts, the old lady living on that mountain, cried much. The young man came to her house. The old lady rubbed her eyes. She asked, "From what place do you come? Are you my sister's child?" "I am," he said. He was now a full-grown man.

The eyes of the old lady were bad; they were dim from the filth which the ravens, the slaves of Stoblə, had dropped upon her. The young man took a cudgel and drove the ravens away, back to the north to Stoblə, their master. They said to Stoblə, "He nearly killed us."

The old lady said to the young man, "Do not [attempt to] stop the old man [Stoblə]. I am the only one of my people left." The young man went to Stoblə.

The young man took some pheasants to Mountain Beaver. The pheasants attacked the old man and killed him.

The young man said, "I shall go home." He pulled up some trees and threw them in the river above the barrier, which Stoblə had laid across the river. Stoblə said, "Your timbers are interfering with my trap!" Raven said, "I am strong; I will get the tree out." After Raven tried, he said, "I cannot raise it." Then the young man kicked the timber over the trap.

The young man went again to his grandmother. The grandmother said to the youth, "There shall be much rain. You will come; your father was killed by Stoblə." Both the grandmother and the young man worked. The grandmother brought rain so that the river rose and the young man threw timbers into the river [and so broke the barrier]. Stoblə went far away. The ravens were big. They also went north.

NORTH WIND AND STORM WIND (Sixth Version)[29]

There was war between Chinook Wind and North Wind. North Wind wanted to be boss. Nearly all of the Chinook Wind people were killed. Only one old woman[30] was left with her grandson, the child of Chinook Wind and Mountain Beaver. The old woman cried all the time. She told the little boy, "Do not go away, something will happen to you."

When the boy grew large enough he went away towards the mountains and stayed away till he became a man. When he had grown up he returned to see his grandmother. She was crying. The young man asked, "Why do you cry all the time? It sounds just as if my father had died."

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[28] Told by Sampson and Lucy (Green River—Lake Washington).

[29] Told by Dan Silelus (Lake Washington).

[30] The name of that woman, a mountain, sqwəlA'ts, means "fine rain" (Jack Stillman, Snuqualmi).

The grandmother said, "Do not go down there. You will get killed."

The young man thought, "My father must be down there." He brought wood and started a fire for the old woman. Her face was covered with frost and filth from Raven. Raven was slave of North Wind, and used to come and perch in the house, and drop filth on the face of the old woman. The young man sharpened a stick and said, "When Raven comes poke him with this stick." He told the grandmother when he would come back. The fire was blazing now. "Do not wash your face till I come back," he said. The young man went away.

Raven came to the house of the old woman. The old woman took the stick and prodded Raven. Raven went back home. He was ashamed; he did not tell Stoblə (North Wind). Raven went to bed and groaned. North Wind heard. He asked, "What is wrong?" Raven said , "I'm sick." He was ashamed to tell.

The young man, sXatsalatci, returned to his grandmother. He came stronger this time [that is, the wind was blowing harder now]. He did not tell that he had gone down to North Wind anyhow.

The young man left his grandmother again. As he was leaving he said, "You may wash your face now." She washed and the fine rain began to come. The young man went to the river. The river flooded, and logs floated down and took out half the fish weir [of ice] that North Wind had laid across the river.

Chinook Wind (stogwau'q') said, "It will not always be cold like this any more. There will come warm wind and blow it away."[31]

NORTH WIND AND STORM WIND (Seventh Version)[32]

The underground woman, cawL, escaped from North Wind and went to her people while pregnant. Beaver and Land-otter stole food for her. She made a bow and arrow for her boy child. When he grew big he made his own. When he was large enough to go out, everything was at peace.

The boy went to his grandmother. She was the only one of the Chinook Wind people that was not killed by North Wind. When he looked in at the old woman she raised her head and sang, "From my generation where I came from is the breath that struck my face." The boy ordered baskets. Spetsx^{w} was a nephew. People duck him.[33]

Stoblə had taken the daughter of Chinook Wind for a wife.

The boy said to the snags that drifted over the barrier, "Drift as far north as you can."

[31] *Calling for Rain*—In former times, when it was cold and the snow lay deep upon the ground the people used to do certain things to drive the snow away and bring them rain.

They made a board and painted one side black, like the face of the old woman covered with filth from Raven. Cords were fastened to the boards. These bull-roarers were given to the boys, who swung them in the air in such a way as to make a noise and bring Chinook Wind. The name of that board was Xo'lXwalb.

The people would catch spetsX; paint his face black and turn him loose. So that he would go to the river, wash his face and call Chinook Wind. We call that practice, tiu te'wudx. A certain kind of ceremonial rattle is called ti'wud.

[32] An abstract from Joe Young (Puyallup).

[33] If the spetsx people are angry rain will come (Big John).

We call that stone mountain sq'wʊlʌ'ts,[34] that means, "weeping color." The gray streaks running down the sides of that mountain are the tears of the old woman.

That mountain, sba'batil, was the home of North Wind on the Duwamish. That was where the Ancients lived to make the four divisions of the world. The North controlled everything.

If anyone trespassed beyond the barrier laid across the Duwamish River the people of the North caused him to prepare a cord of hazel wood (to hang himself with). He would be compelled to meet his fate anyhow.

THE CONTEST IN THE NORTH (First Version)[35]

In the ancient time Bluejay [Steller's Jay] was a smart man. At that time the people were suffering from ice and cold weather. Chinook Wind (stəgwau'xw) and his servants set out on a journey to the north to visit North Wind (stoblə) and there carry on a contest with him by means of games. Bluejay, Beaver and Raven went along; these were slaves of Chinook Wind.

It was cold at the home of North Wind. All the people sat down. North Wind said, "Well, friends, you may celebrate with my slaves. There shall be a diving contest. If my slaves die you shall have won from me. If your slaves die I shall have beaten you." North Wind called his slaves; these were sea-otter. They came.

Then Raven said, "I shall dive under the water." Bluejay said [to Chinook Wind], "No, I shall go. Your [champion] would be killed; I shall go." Soon Bluejay came in his canoe. He had many sticks and much sea-weed. He dove and came up [under the seaweed]. Sea otter dove and stayed under the water a long time. He failed to come up. After a long time the people said, "Bluejay is coming now." North Wind had lost this contest. One of his slaves died this time.

Another game was started. This time a pole was set up. Raven wished to climb up the pole. Bluejay said. "No." Bluejay climbed up the pole. Sapsucker (titʟe'kcɪd) went up half way and fell down. Bluejay beat him. The people had said, "Bluejay will fall down."

North Wind said, "Oh! you have beaten me!" Chinook Wind addressed North Wind thus: "In the future you shall not kill people with cold." If North Wind had won this contest all the people would now be freezing.

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[34] The stone mountain in this story is situated north of Riverton near the west bank of the Duwamish about a half mile south of where the highway bridge crosses the river. About a quarter of a mile below the bridge the ruins of the salmon weir are visible at low water. That place is known as kəla'xad, "the barrier." To the west an elevation on the hillside is known as sto'toblə, the mountain from which North Wind used to set out against the Chinook Wind people.

[35] Narrated by Tom Milroy (Upper Puyallup).

THE CONTEST IN THE NORTH (Second Version)[36]

Eagle (stL!tse'd) lived on Puget Sound. His sister was a large white sea-bird (skA'LkAbc) who was married to Sea-Otter (daXa'L), and lived far off in another world where was much ice and snow. Sapsucker (titLe'kcid), who was from Puget Sound, was Sea-Otter's slave in that distant country. Sea-Otter was a large and powerful man, who was greatly to be feared.

Now Eagle became lonesome and said to himself, "I shall go North and make my sister a visit." So he left the Puget Sound region and all the bird-people went along with him. Bluejay went along. They traveled and traveled for a long time. Now they had arrived at the home of Sea-Otter.

When they arrived, Eagle's sister said, "Why did you come here? Your brother-in-law will kill you. He will snare you, beat you, kill you."

Sea-Otter had many dogs, the hair-seals. Some of these he killed and made a feast of them for the visitors. At the same time, this feast was to be a contest. If the visitors should lose, they would be killed. Before eating, Bluejay took a walk. He got a hollow stick and placed it in his mouth. At the feast he ate and ate, but never got full. So he won the contest.

On the second day, Sea-Otter told Eagle, "We shall have another game." They went to the bay and got their canoes. Sea-Otter said to Eagle, "I shall choose a man from my people to dive." Said Bluejay, "I will do the diving for my party." Sea-Otter said, "Who first comes up out of the water shall be killed." A hair-seal was to dive for the village. [Now in the bottom of every canoe is kept an arrangement of cedar twigs, woven together and covered with a mat. The hunter kneels upon this to paddle. It keeps his knees dry. This device of cedar twigs is called tLa'buL. Bluejay, when no one was looking, took this material from the canoe and made a little pile upon the water. Then Bluejay was ready to dive.]

The match was now begun. Hair-seal dove and dove. Jay dove and dove. The people could see but a little ripple. In the morning they dove. Seal came out about two o'clock. Bluejay's beak meantime was under the sticks. After Hair-seal came out Bluejay dropped under water, and in a few moments came out where the people could see him. Bluejay carried with him a club of bone. When he had come out of the water he drew his club and killed Hair-seal. So Bluejay won.

On the third day, Sea-Otter said, "We shall have another game tomorrow, of a different kind." Meanwhile his wife was standing in water making a rope. She stood so long that her legs were red with cold. For five days was she weaving rope.

Sea-Otter erected a pole of ice, ever so tall. He told Eagle, his brother-in-law, to point out a man from his company who should climb. But all were afraid. Said Bluejay, "I will climb." Sea-Otter appointed his slave, Sapsucker, to climb. So Bluejay started up and Sapsucker started up, both began to climb. Now they

[36] Told by John Xot (Puyallup) as a Suquamish story. Material inserted by Dr. T. T. Waterman is enclosed in square brackets.

are climbing. Now Bluejay is ahead; now Sapsucker. Bluejay looked down from time to time and saw the people. Then he started climbing afresh. He went and went till he could not see the people any more. Then he waited for Sapsucker. When Sapsucker overtook him, Jay drew his club and killed him. The people saw Sapsucker falling and said, "Bluejay is falling." But when he struck the ground, they saw it was their companion, Sapsucker. After this Bluejay came down. When Bluejay had come close, he drew his club and started clubbing the dead Sapsucker. This was the end of the bird contest.

Sea-Otter had lost. He said, "You may start home tomorrow." Eagle and his people started homeward. When he embarked, his sister, the white bird, tied one end of her rope to his canoe. This was to learn if Eagle should get through safely on his way homeward. At a certain point on the journey the sky lifts up like a door, and he who passes through may be crushed by it. But Eagle became crafty. He had his men secure two big timbers and when they arrived at the place, the men placed the timbers beneath the edge of the sky as it lifted, that they might not be crushed, and all passed safely through. When through, Eagle gave the rope a pull as a signal to his sister; then he untied the rope and his sister pulled it back. The opening, supported by two pillars, remains to this day.

If this story is told, it will bring frost.

THE CONTEST IN THE NORTH (Third Version)[37]

When the people went north both Land-otter and Beaver went along.

A girl lived with her parents in the village at a point of land, possibly Dash Point. That girl, instead of going far away to cleanse herself to get magic power, used to bathe and bathe daily in the salt water in front of her home. She was having intercourse with the spirit of the son of North Wind. Each time a wave lapped against her body it was he. She loved him. She was to go with him to his home.

The father of the girl was Chinook Wind.

All the people were camping [on the beach]. It was good weather where they were. Chinook Wind said, "I want all who will be of use to come with me; we shall go north to get my daughter back." Chinook Wind sang for magic power.

Bluejay wanted to sing. He said, "I am next." Bluejay's sister said, "When did they ever take boats?" [?]. Bluejay sang in a different language, the Cowlitz. He sang thus so that the people would not understand. At the same time his sister danced. He sang as follows:

ɪtsna'wL ɪtsna'wL tAləlwe'nam
If uncovered it goes like this
tutsA'tcitAb tutsA'tcitAb
It was pulled
(That was Bluejay's crest).

[37] Related by Joe Young (Puyallup).

The people went north. They sailed and sailed. They arrived at the mouth of a river. It was frozen across. They stayed one day. Bluejay was angry. He said, "I shall break it." His sister said, "Keep still, you are not leading." Bluejay replied, "I shall lead right now." He fell on his crest and died. His sister said, "Get him, somebody; give him to me." She stuck him in her breast. He got warm and kicked. He was put in his place. "You were dead," they told him. "No, I was sleeping," said he.

Chinook Wind said, "Give me the pole." He struck the ice with the pole. It thawed and the river began to rise in front of the house of North Wind. The people waited for an invitation to the house of North Wind. None came. No one came out from the house.

Bluejay said, "I shall sneak in; I know where my sister lives." Bluejay found his sister; she was alone. He got instructions what to do, and went back to his people and reported.

The Chinook Wind people were asked to come in. Bluejay was told, "The first trial will be to blow powder in your face. You must dig holes in the ground. In the air you cannot breathe."

All came inside. Some one cried, "Powder horn, powder horn, turn her loose." The air filled with smoke. It was so for a long time. Again someone cried, "Powder horn, powder horn, suck in the smoke." The smoke all went back. Bluejay said, "Do you think I am dead now?" This was the first game.

At this time they did not know how many were in the village of North Wind. Bluejay went to his sister, the wife of North Wind. She advised him, "You shall be fed on one big fish and must eat all of it. Learn how not to eat everything. Gather sticks of elderberry wood and take the pith out." They put them far in their mouths. They let the whale meat and the oil fall, and soak away in the gravel. They ate and ate. All had finished. They looked in every corner for more fish. Bluejay had fixed it. This was the second game.

Bluejay went to his sister. She gave him a warning. "My master is going to hunt beaver at the beaver dam." "I shall go along," said Bluejay. So he went. Then he saw North Wind. They took men to drive the beaver in a slough. "There is a big one; kill it for us for our food," said North Wind. The big beaver was an aia'Xos, a monster. The girl had warned Bluejay, "Spear the little beaver; never molest the big ones; they are giants."

Chinook Wind, the son-in-law of North Wind, was the chief driver. He said, "Father-in-law, it is going." Bluejay said, "We have not seen a big one yet." There came a little beaver. North Wind said, "Do not kill it." But Chinook Wind speared the little beaver. When he pulled up the beaver it was larger than any they had ever seen before. North Wind said, "You ought to have got the big one."

This was the third game.

Bluejay went to his sister. Said she, "The next game is the diving game to see who can stay under water the longest." (Land-otter and Beaver wanted to dive.) Bluejay said, "I shall dive." It was early in the morning and very cold.

They gave Bluejay his way. Seal dove for the North. Afterwards Bluejay went in a canoe and threw brush overboard. He swam out to where the pole was. Pulling under he pretended to reach bottom. "Oh, I shall swim back," he said (to himself). His nose was sticking out. The people saw that he was cheating. He arrived at the brush and got under. He got a foot-hold in the bank and raised the brush to his chin. The people said, "Look at Bluejay; he is growling." He was a seal so long, he said, "I am cold." He was planning to kill Seal. From that place he swam out; he arrived at the pole sticking straight down in the water. Seal was hanging on the pole at the bottom, with his face down. Bluejay carried a club of black stone. He knocked Seal on the head. Seal came up to the surface. The people of North Wind said, "Bluejay is coming out" (skaikai tocai).

Bluejay came up on the pole. "Have you another man? Why not send a man that can dive like me?" This was the fourth game.

All this time the woman was making a string. It was piling and piling up. The last end was still being made.

Bluejay went to his sister. The next game was to be target shooting. Bluejay said, "I'll be the target. The other one will be killed." The other target was Loon. The breast of the target was to be turned towards the arrow. Bluejay placed a stone upon his breast. Chinook Wind shot Loon. Loon lay on his back. North Wind shot Bluejay. The arrow broke in pieces. Bluejay said, "Have you another man willing to die? Why not place a real man like me on the target?" This was the fifth game. All this time Bluejay was turning to a man.

Bluejay's sister, the wife of North Wind, said, "Tomorrow will be the last game, climbing the ice pole to heaven." Bluejay said, "I shall go up that pole." Squirrel started up the pole for the North Wind. Bluejay said, "I'll fix him." Bluejay flew; he could not climb. Around the ice pole he flew. "I'll pass him and kill him," he said. Squirrel was going slowly; he was tired. Bluejay was ahead. He lay in wait for Squirrel. He struck Squirrel on the head with his club. Squirrel dropped and Bluejay followed. He flew down to the bottom in a spiral, in the reverse direction from that in which he had ascended. When Squirrel struck, the people of the North said, "Hurrah! Bluejay has struck the ground."

Bluejay went to his sister. She said, "Tomorrow they will send you home." Bluejay said, "I shall hold the string; anyone else might lose it." (No one knew what it was). "If we reach home I shall pull five times. Some of my quills will be tied to the end, none but mine."

When they were out at sea, Bluejay said, "Otter, steady the boat for your brothers; Beaver, steady, but at the stern." All took their places.

The people of the North put their breath on them to kill them, but they reached home. There was plenty of string left. Bluejay pulled five times to signal safety.

BEAVER AND MUSKRAT

Beaver traded Muskrat out of his tail. It was too big for so small a man. Muskrat was chief of the swamps.

The last beaver was killed at Tacoma.

THE WAR AGAINST CHINOOK WIND[38]

It blew and blew and blew. The people did not know how to get rid of the wind. So Flounder, Skate, Bluejay and all the people held a council to devise some means of relieving the country. They resolved to go in the direction where Stogwaukh, Chinook Wind, lived and kill him. All their boldest warriors went. Bluejay thought Skate was too clumsy to be of any value in a fight. They traveled for a long distance till they reached a spot which was calm. Here they discovered that the wind came from a high hill near them. At camp they fell into a controversy. Having gathered about the fire they tried to decide on one to lead the attack upon South Wind. The person highest in favor was Skate. Bluejay became angry. Said he to Skate, "The enemy would never miss you, having once aimed at you. You are too ungainly. You are sure to be struck. I myself could shoot a hole right through you." "You could not," said Skate. "I could," said Jay. "Try it, then," said Skate, "Go over there and shoot." "I'd kill you the first shot," said Jay. Skate marched away, and said, "Now shoot." Bluejay shot, but missed. Skate said, "It's my turn," So Bluejay took his place as a target, while Skate aimed and shot. Bluejay dodged, but was struck in the side and lay prostrate there. Skate removed the arrow and Bluejay recovered.

Then the people chose Skate to lead them against South [Chinook] Wind. Among themselves the people wondered, "What shall we do with South Wind when we get him?" "Shall we kill him?" "No, that would not be right." So they went to the hill and there they found South Wind lying upon his side.

"If you had killed me," said he, "things would be different; there would be disease and bad odor. Stand me up, so that wind will not blow." So they stood him up upon his feet. Said South Wind, "Hereafter when it blows from the south it will be for only a few days at a time."

That is why South Wind does not blow all the time.

MOON, THE TRANSFORMER[39]

The grandfather of Moon was named Suwa'bɪko; the grandmother's name was Tupa'ltxw. Their two daughters were Tukwiye', the elder and Ya'slɪbc, the younger. Those people lived at toltxw. The two sisters went to dig fern roots (tadi)[40] on the prairie above the Falls. When night came, clear and starry, the two remained on the prairie for the night. They lay down. As they lay there the younger sister looked up and saw the stars shining brightly. Looking up, Ya'slɪbc saw the stars looking down and wished that the one shining white were her husband, and that the one shining red were her elder sister's husband.

While the two sisters were sleeping they were taken up to the sky (sXo'-lgwad). When they awoke in the morning they were in the Sky Country, lying

[38] Related by John Xot (Puyallup).

[39] Related by Snuqualmi Charlie (Snuqualmi).

[40] This is the bracken fern (*pteridium aquilinum pubescens*), a staple food of the Indians.

by the side of the men they had wanted. The sisters did not know where they were. There was no wind there, only a calm.

The younger sister learned that her husband, the one with the white eye was an old man, but the one with a red eye was a young man in the prime of life. About them were many people; these were star people, relatives of these two men. Life went on in the Sky Country the same as on earth: the women had to go out and dig fern roots, and the men would go and hunt game. So the two sisters said, "Let us go out and dig fern roots too."

They went out and dug fern roots, and brought many home that same day. They prepared their store of fern roots and cooked it, and the people ate it all for them. This was the first day.

The next day the two sisters went out and dug many fern roots and brought them home. They prepared their store and cooked it, and the people ate it all for them, as they had done on the first day.

On the third day the sisters went out. Their men had warned them in this wise, "When you find the roots with your digging sticks do not follow those that go straight down but dig the roots that spread out."

About this time the elder sister became pregnant. The younger sister grieved after she found this out. She would sit where the smoke would blow in her face in order that the people might not know the tears were from weeping and that she grieved at having an old man for a husband.

Every day the sisters would go out and dig fern roots. While out they would ask each other, "Why is it that our men do not wish us to follow the roots that go straight down?" After they had talked of this, they said, "We shall try it."

At this time a boy-child was born to the elder sister. When the child was born the sisters did not go out to dig, but waited until the child should get strong. After the baby had become strong, they said, "Let us go out and dig more fern roots." So they went out and took the baby along.

The men would go out to hunt game every day. The women went out with the child a second time to dig.

A third time they went out with the child to dig. Between themselves they said, "We shall follow the roots down this time and see how far they go." They dug; they followed the roots down till they reached the sky. When they had dug through, the wind came up through the hole thus made. Then the women knew where they were; they knew that this was the Sky Country.

As the wind came up through, the hunters knew that something was wrong. They came running to the spot where the women were digging and asked what was wrong. But the women had stopped up the hole through which the wind had been blowing and they answered, "Nothing is wrong." Then the men went back to the hunt. After this circumstance the women did not feel right and they soon went home.

The next day they went out and dug fern roots. In the morning they gathered many cedar boughs and laid them at the place where the hole in the sky had been. In the afternoon they gathered fern roots, very few.

The second day after they had dug through, the two sisters went out to dig. In the morning they gathered cedar boughs and laid them at the appointed spot; in the afternoon they dug a few fern roots, just as on the first day.

The third day they went out and did the same.

The fourth day they went out and did the same. This time the hunters became suspicious. The husband of the elder sister asked her, "What is the reason you do not gather enough fern roots?" The wife replied, "The baby cries, and I have to dig alone while my sister looks after the baby."

The fifth day they went out. Instead of cutting, the sisters twisted the branches into a rope (ste'dəgwaD). This work took them all day and they dug very few roots. The sixth day, they went out and twisted rope. Very few roots were brought home. The seventh day they went out and did the same as on the fifth and sixth. The eighth day they went out. They made a ladder (səkwa'ləte) of the twisted limbs. The ninth day they went out. They continued to make the rope ladder.

The tenth day they went out. Instead of making the ladder they dug the hole through and passed the ladder down through it, thinking to find if it would reach down to Earth. They shook the ladder and found it was not long enough. They drew it back again.

The next day the two sisters went out and gathered some more cedar limbs; all this unknown to their husbands. Each day they would bring back a very few roots.

The twelfth day they went out. Instead of cutting boughs they twisted some more rope. The thirteenth day they went out again. They added the newly cut branches, now twisted into rope, to the ladder, thus making the ladder longer.

The fourteenth day they went out again. Immediately they hung the ladder down from the sky and found that it reached to earth. The younger sister stepped through the hole in the sky to the ladder. The elder sister handed the baby to the younger, then closed the hole in the sky and caused a forest to grow where the prairie had been, so that the hunters, searching, might not be able to find them. Then, when all was ready, the two sisters with the baby descended the ladder to earth, their former home.

Now the two sisters had gone out to dig roots upon the prairie and there they had been taken up into the sky. Their parents did not know where they had gone and were grieving for them all this time. All the while they had been gathering the various bird people, the best doctors they could find. These continued to dance and sing: Bluejay, Squirrel and others, trying with their spirit power to find the sisters, but none could find them because their spirit helpers were not strong enough. Most of the doctors had given up the task and gone home, but a few were left, dancing and singing, when the women reached the ground.

Then the news spread that the two sisters, daughters of Suwa'bLko and Tupa'ltxw, had come from the sky. As the news was spread the people gathered. The two sisters made the ladder into a swing (yado'ad) and caused it to swing back and forth. Suwa'bLko called the people back that they might have sport and

enjoy themselves swinging on the ladder his daughters had made. So the people gathered to celebrate the homecoming of the two women and have sport on the swing.

From Da'xcdibc to Kəlbts (Footprint to Camping Place), a half day's journey, they swung. At Da'xcdibc one would spring and at Kəlbts he would alight. The latter place is north of the river and from there one can see the bay. The white people call it Mount Si. The former place is south of the river. It is called Rattlesnake Mountain by the white people.

Now while the sisters were enjoying themselves with the people swinging, their blind old grandmother, Toad (tsəlo'ya), was caring for the baby. She was swinging the baby on the swing, putting it to sleep, as it was tied to the baby-board. (The ancient name of the baby swing is sidza'dus.)

After a time, while Grandmother Toad was singing, the baby ceased crying and became quiet. The grandmother began to sing, "This feels like rotten wood instead of a baby."

ʟte'ha xwəb ayo'yo qwa'i
ti tca'tc əb yux
i—i
u—u

While old grandmother Toad was singing thus Dog Salmon had come and stolen the baby; he had unwrapped it from the cradle-board and put in a stick of rotton wood, wrapping it up in place of the baby.

While swinging on the sky ladder the mother of Moon passed by and heard the old lady singing. "This feels like rotten wood instead of a baby." She came over to the place and found it was indeed so, rotten wood instead of a baby. When the people found out the baby was gone all the swinging and sport came to a stop. The people wondered which way the baby had gone and who had taken him.

Again all the people gathered, the greatest doctors who could be summoned, to look for the baby and find who had taken him. "Which one will guess aright?" they wondered.

While the two sisters were weeping for the baby they took the diaper (tsiye'qw) woven of cedar bark, dipped it in the water and wrung it out. Five times they did so. The fifth time they did so there was the cry of a baby. It was a big sturdy child, a boy, who had come to console the people for their sorrow in losing the other. This boy was Sun (ʟokwa'ʟ), the younger brother of Moon (sʟokwa'ləb).

The doctors were all gathered. They danced and sang. Bluejay was the one to find and reveal who had taken the baby and where it was.

Yellowhammer was the first bird to go in search of the baby after Bluejay had told. Yellowhammer came to a place where the earth was going apart and striking together. The name of this place is oq'eq'aq'əgwa's. The baby was on the other side of this place. When Yellowhammer came to this place he could not go through; he was not quick enough. Yellowhammer came back and said, "The baby is where we thought, truly, but beyond a difficult place."

Then Woodpecker[41] (qə'tqətc) went, but he could not get through and he came back.

Raven (skwakw) was the third man to undertake the journey. He went half way to the place, but became hungry and came back without ever having reached his goal. He said, "The baby is over there but I could not do anything."

Then Osprey (tse'xtsi'x), the fourth man to go, set out. He only got as far as the open-and-shut place and came back.

Then Bluejay (skai'kai), the fifth man, set out. He was the one who knew where the baby was. When Bluejay started he did not go straight, but sailed up and down, singing,

ka'tsa ka'tsa
a'tsati co'badid

When Bluejay reached the difficult place he sat and watched it to see how fast it was going up and down. He thought he could go through the place safely; he thought he would try it. When he tried the passage he went through, but the earth caught his head and made it flat. But once through, he sang for gladness.

kai kai kai

After this Bluejay flew over to the place where the baby had been taken. The baby was young Moon, now a man grown, and had boys of his own. Bluejay passed close by that man. The man was making flint arrowheads (ya'xwəd). As Bluejay passed the man picked up some flakings (zAxəbid) and threw them in Bluejay's eye, saying, "What are you flying here for? I do not feel right; I am sorrowing every day."

Bluejay replied to Moon, "Grandchild, what I came here for is you." Then the young man turned about and cleaned the eyes of Bluejay. "I come for you," Bluejay continued, "your mother and aunt and all your people are sorrowing for you." Young Moon replied, "I shall not go at once. After a time I shall go, but not with you, Bluejay."

"I'm afraid of that place," said Bluejay; "I'm afraid to go back." But Moon gave him a staff, sharp on both ends, and told him to pry the place apart and thus get through without further hurt.

When Bluejay returned he did as Moon instructed him and got through the dangerous place safely. He arrived home flying as before, singing and exulting, "kai kai kai kai." The people thought, "Bluejay has got the baby now." When he was once home he told the father and mother of Moon, "Moon will come after a time, but slowly. He is a big man now, full grown and has boys of his own."

The people noticed Bluejay's head, that it was flat.

The people at the place where Moon lived were Dog Salmon (tL'xwə'i), and they were the ones who had taken him thither. There he had taken a wife of the Dog Salmon people.

After Bluejay had come this man wondered, "What shall I do with these

[41] Northern pileated woodpecker (*Phlaeotomus pileatus albieticola*).

people I'm staying with?" It concerned him, what he should do with the boy when he should leave. He pondered the matter till he concluded, "Well, I shall leave my boy here," and made ready to leave. The people were making merry and Moon was about to bid them good-bye, saying "hu—u."

Moon turned about and caressed his boy saying, "Son, I am going to leave you now." But when Moon started the boy called, "Father." A second time Moon caressed the boy and started away. He went a little farther this time, when the boy called, "Father," and his father went back to him.

Moon did not know what to do to get away from the boy. He pondered a while, then started a third time. This time he went a little farther than before. Again the boy called, "Father," and Moon went back to him. A fourth time Moon started. This time he went a little farther yet.

A fifth time the boy called as before. Moon cut from the right side of his head a lock of his own hair, then he went back to the boy and caused him to hold the hair in his right hand. When Moon had left and was at a distance the boy called again, "Father," and the lock of hair in his right hand answered him. When Moon heard, he said, "That plan has availed, truly."

Moon started up the river. He drove the dog salmon ahead of him saying, "The new generation is coming now and you shall be food for the people, O Dog Salmon." Thus Moon began his work of changing things upon the Earth.

At this time Moon had first said, "Dog Salmon, go down." Afterwards Moon wondered if he had made a mistake, then said, "Dog Salmon, go up stream." Then they became dog salmon and ran up stream. This was Moon's first work. If Moon had not made that mistake first the dog salmon would have run up stream all the time and never have gone down to the bay as they do now.

The first group of people to whom Moon came were fighting. "What are you doing?" he asked. "Fighting," they said. "Why?" he asked them. "You must not fight each other." Then he changed them into birds or stones, at any rate transformed them.

At the next place Moon came to a multitude of little slaves, who would scatter out and then come together. "What are you doing?" he asked, and turned them into sandpipers (tɪwi'ləwiL; ci'cɪltc).

At the third place Moon found people fishing. "What are you doing?" he asked. "We are fishing to get food," they said. "Very well," said Moon and turned them into sawbill ducks (səwi'hitc).

At the fourth place to which he came Moon found people in a swamp looking for food. "What are you doing?" he asked. "We are working, trying to get food," they said. Moon called them to him and seized them. He gathered them together and let them go. They became mallard ducks (Xa'tXat).

At the fifth place Moon came upon a people gathered upon a sandy beach. "What are you doing?" he asked. "This is our land, our abiding place," they said. Moon took them up and put them back as clams (sa'Xo). Moon said. "You shall be good for food for the people about to come.

The people heard about Moon coming and changing things. They were afraid and made weapons to defend themselves and kill him.

Moon came next to people arguing about the length of day and night. One said, "We shall have daylight every year." The other said, "We shall have daylight every day." The latter was Ant (bətclo'lə) and even as she was talking she was drawing her belt tighter, so that now she has a tiny waist. The other one, who thought that a day and a night should last a year was Bear (tcɛ'txwʊt), and so he now sleeps every winter but is out in summer.

At the next place Moon came upon Deer making spear points of bone and singing, "This is what I am making to kill the Transformer."

aia'q aia'q
Xode'ha'dki
doqweba''ʟ
tits aia'q aia'q

While he was yet singing Deer looked up and saw the Transformer standing there before him. "What are you doing?" Moon asked him. "Making a weapon to kill the Transformer," said Deer. "What is it? Let me see it," said Moon. Deer gave it to Moon. Moon placed the spear point upon the wrist of Deer and turned him into a deer, saying, "You shall be something good to eat."

Moon next came to Mink (smə'lXkɪd). "What are you doing?" Moon asked, "Are you strong?" Then he turned Mink to stone (tcɛtlə). As soon as Moon left him Mink recovered himself and gave a cry as he does now and said, "Moon can not turn me to anything." Moon came back and said, "I shall make something out of you." Then he took Mink to a lake and turned him into a stick leaning out of the water.

After this, Moon left him. Mink rose up again and cried, "hu—u, you could not turn me into anything." Moon went back again and studied a long time, asking himself, "What shall I do with Mink to get the better of him?" Then he took Mink, and slicing him up in small pieces threw him in all directions. Thus he turned him into a small animal, such as Mink now is. Mink would have overcome Moon if Moon had not cut him up. Thus Moon overcame Mink.

Moon went on and came to a place where four women were fighting, pulling each other's hair. They were preparing themselves to contend with Moon when he should come to change them. Moon came and stood looking at them; they did not know him for Moon. Moon asked, "What are you doing?" The four women said, "We are practising so that we may know how to contend with the Transformer when he comes." Moon cast them into the mud, saying, "You shall grow and be something good to eat." Then the women became what they are now. They are maidenhair fern (tsa'kwi), skunk cabbage (q'elt), wild artichoke (sXa'lX), and sand rush (sba'qəbaq).

Afterwards Moon came to a man who was working, making a lake. That man was Beaver (stikə'wx). Moon asked, "What are you working at?" Beaver said, "I am making this so that the water will come and soak up the little trees, and I shall be able to eat the bark." Moon summoned the man and turned him into a beaver. Moon said, "You shall be some good for the people to eat; stay in the lake the rest of your life."

Afterwards Moon found a man dragging a great many salmon. That man was Land-otter (ska"a'ʟ). Moon asked, "How do you catch the salmon?" "Oh, I catch them after my own fashion," said Land-otter. Moon called the man to him, saying, "You shall catch salmon as you have been wont to catch them before." Wherefore Land-otter now seizes the salmon in his teeth, catching them after his own fashion.

By this time Moon had become very hungry. He went along and came to a place where Wildcat (potɕə'b) was roasting a salmon by the fire. While the salmon was roasting Wildcat turned it over and all at once became sleepy. He thought, "I shall sleep while the salmon is roasting." It was Moon that had made him sleepy. When Wildcat had fallen asleep Moon came and took the roast salmon. He ate the salmon, nearly all. Then he took a portion of the salmon, went to Wildcat, and rubbed a little on his teeth, cheeks, and forehead. The marks now show as stripes on his face.

When Wildcat awoke he looked over to where the salmon had been, not knowing he had been asleep, and wondered what had become of his salmon. He felt about and felt of his teeth. "I must have eaten it," he said, but he was not sure. He became thirsty and went down to the river for a drink. Each time he stooped down for a drink he saw his image in the water and threw himself back, frightened, not knowing he had been turned into a wildcat while asleep. He soon became wild and ran away.

Moon came to five brothers playing. Their game was to sing, "Fire, fire (səd səd);" then fire would start from the eldest and spread all about, threatening everything with destruction. Moon asked the men, "What are you doing?" "Just playing," they said. "Sing that song," said Moon. "No," they answered, "It would not be good for you if we should; harm might come to you." But they sang, and when the five sang, "Fire, fire," flames of fire spread all about and caught every object. The rocks became hot; the water boiled; the world was on fire.

Moon was frightened and did not know which way to go. Finally he heard a voice shouting, "This way, my grandson." It was the voice of Trail; fire goes over, but does not burn Trail. Moon hastened to the safe keeping of Trail and saved his life. The escape of Moon was narrow, for his wolfskin quiver hanging from his back was singed a little.

Then Moon said to the five brothers, "You shall be set in separate places so that if fire starts it may be put out." Wherefore fire is not now so violent. A fire such as the five brothers could start would destroy the world.

Moon went on and came to a river. He saw an old man on the other side, sitting in front of his house. Echo (XwiXwiXw) was the man's name. Moon called to Echo, "Bring the canoe across (to'lecʊbc tʟ'ai)." Echo would tease Moon, repeating the same words, "Bring the canoe across; bring the canoe across!"

Again Moon called, "Bring the canoe across!" and again Echo mocked him.

A third time Moon called to the man and a third time the man mockingly repeated the words. Then Moon swam across the river. As soon as the old man

saw Moon coming his belly became swollen with fear and he crept with difficulty into the house.

As Moon drew near and entered the house, he asked the old man, "Why did you not bring the canoe across for me?" and Echo repeated the same words. Both became angry.

Moon asked, "Which way did your relatives go?" "Which way did your relatives go?" answered Echo. Five times Moon asked the question and five times Echo replied. Moon thought Echo had relatives, but he had none at all. Only his entrails hanging from racks (qwe'aqwəX) in baskets about the wall were his relatives (sia'ia). Becoming angry, Moon cried out, "I'll kill you!" "I'll kill you!" answered Echo.

Five times Moon spoke thus and five times Echo thus replied. Then they fought. Echo almost overpowered Moon. The creatures (dzi'dzwə; ke'aublitcəp) in the baskets wound themselves all about Moon and bound him so that he could scarcely move.

Then a bird appeared and told Moon to tip over the baskets hanging there. Moon tipped over the baskets, five of them, and then he transformed Echo to echo as we know it now. Moon wished good fortune to the bird that had helped him and went on his way.

Moon journeyed far. He came to a place where he heard some one pounding. It was Crane,[42] using his head for a hammer. As Crane pounded he sang this song:

tsəla's tsəla's sxwıla'ləd̄i
Pounding, pounding, with the side of my head.

The stones, sticks and trees were alive, so Crane could not use them. If he took up a stick, the stick struck him. If he picked up a stone, the stone pelted him. So he was compelled to use his head to hammer with.

Moon came up close to Crane. Moon asked, "What are you doing?" Crane said, "Grandchild, I am trying my best to work. The salmon in the river I cannot catch. If I try to make a fishing spear from a stick, the stick will just whip me, and as for the stones they will spring at me."

Moon said, "Pick up those stones." Crane picked up the stones. They pelted him all over and he cried out. Moon took the stones and struck them together, then gave them to Crane. The stones did not hurt Crane any more. Then Moon said to Stone, "Hereafter you shall be just a stone. People will cast you into the stream to scare salmon; you shall not be hurtful to anyone."

Moon asked Crane, "Why do you not gather those poles for fishing spears and use them?" Crane said, "No, they will whip me." Crane gathered poles; they whipped him and he cried out. Moon took a pole, broke it in twain, and struck the pieces together. He gave the pieces to Crane and said to Pole, "Hereafter people will use you to spear salmon, you cannot of yourself give harm to anyone."

[42] Crane is the popular name of the blue heron.

Then Moon addressed Crane: "Come hither and I shall make you over in better form." Moon took Crane by his bill and it became long. He stretched out Crane's legs and they became long. "Go out now, and fish," said Moon. Crane waded out in the water and found that he was perfected; he could spear salmon with his bill. Then said Moon, "From now on there shall be a generation of human beings and you shall be a crane." And so it is to this day.

Moon came to the place where Snuqualmi Falls now are, near the place where he was stolen as a child. It was then a fish weir of wood, closed so that the salmon could not go up the stream. Most of the people who owned the trap lived on the prairie above. Moon turned the fish weir into a waterfall.

Moon addressed the waterfall thus: "You, Waterfall, shall be a lofty cataract. Birds flying over you will fall and people shall gather them up and eat them. Deer coming down the stream will perish and the people shall have them for food. Game of every kind shall be found by the people for their subsistence."

After making the falls, Moon passed on to the prairie, the home of his father and mother. All the grown people were away digging roots. Entering a house Moon saw a small boy. The boy went to a shelf (caʟka'təd) whereon stood a basket (kwe'loltc) full of dried salmon. The boy reached for a piece of the dried salmon, Moon being present. Now, in the olden days it was not permitted to a boy to eat unless his parents were at home. All the fish came to life, basket and all rolled into the river. Moon appearing, asked, "What is wrong?" The boy answered, "I went for dried salmon in the basket, it escaped me and rolled into the river."

So Moon bethought himself, "It were best to have fish above the falls." Moon attempted to turn the dried fish to living salmon but they crumbled to pieces. So there were no fish above the falls.

After his failure, Moon said, "As for the people of the new generation, if a man see a female dog salmon above the falls leap from the water, his wife or daughter will die. If a woman see a male dog salmon above the falls leap from the water her husband or son will die. If any person see a salmon, male or female, leap from the water, some relative will die." And thus it is that misfortune is in store for him who sees the dog salmon.

The people came back from digging roots: Moon's father, mother and all his relatives. Moon said, "I have come back. Take notice from this time on: I shall make you over and perfect you."

Moon also said: "We must have light on the earth; a moon to give us light at night and a sun by day.

So Moon gathered people from everywhere to display their powers and see who should act as sun by day and who should act as moon by night. Moon and Sun, his younger brother were holding back so as to see who of the people would attempt to give light.

Yellowhammer (tsə'dzəx) thought he should be the one to give light by day (tue'bacəx lilqwə'lalɪx). Yellowhammer travelled during the day as sun. He gave very little light; he did not do well; he did not satisfy the people.

Raven tried out as moon; he went up at night. It became so dark that no one could see; he threw a shadow upon the earth.

Coyote (sbiau) tried out as moon. He went up in the air slowly, looking about. He was a failure; he only looked around at the people.

Woodpecker (qətqətc), the elder brother of Yellowhammer, tried out as sun. He was a failure and gave up. He gave no sunshine.

Then Humming Bird (tite'əd or titeiəd) tried out as sun. He gave some light, but he travelled too fast and the day was too short.

By this time the two brothers, Moon and Sun, came to be looked upon as leaders. Sun said to Moon, his elder brother, "You had best be sun and travel in the daytime." Moon began his journey by day. As soon as he rose in the morning everything became hot. The water boiled and fire started everywhere.

The people were not satisfied. Meeting next day they took counsel and said, "It is too hot. If Moon travels every day he will destroy everything." Moon said to his younger brother, "I think you will be suitable; you will satisfy the people better if you travel in the daytime."

Sun made his trial, therefore, and travelled in the daytime. He gave good bright sunshine and everything was pleasing. He satisfied the people.

At this time Sun said to Moon, "You had best make trial at night and see how it will be." Moon made his trial by night. He rose in the early evening, and as he shone he gave a cool frosty light and the people were well satisfied.

Thus when Sun gave light by day and Moon gave light by night all were satisfied. But the world changed: the people changed to birds and animals of all kinds. Grandmother Toad can now be seen in the moon at night.

After Moon had returned home, and before the trial to see who should give light, Moon had said, "The swing will be there forever and if people wish to go up to the sky they can get whatever they want." But Rat (ka'deyu) gnawed the rope and the swing fell to the ground, so the people could not climb. At the close of the trial the swing fell and Rat fell with it. Moon then said, "The people shall now have a swing to have sport upon but it will no longer be so high." Moon pronounced a curse upon Rat, saying, "You shall be nothing but a rat; you will gnaw and steal what people want and destroy whatever is good."

The name of the place where the women used to start upon the swing is Footprint. The footprints are on the hill yet, four of them, which the people made in starting themselves on the swing. The other place, Kəlbts, is named for a person living at that time. Kəlbts was chief of a people in the mountains and Moon made him a mountain. His two wives were Snail (sXwaiə'qw) and Chipmunk (Xwə'tstɬ!). The former kicked the latter and she fell. She is a little mountain off by herself. Everything his mother had prepared Moon turned to stone.

The people all sitting around, looking, were at that time turned to stone. They are all there yet on the mountain. The stones are like people, breaking all the time. When a stone breaks off it is a sign of ill-luck and portends the death of a chief.

After he had changed everything, and before he entered upon his work of giving light, Moon created the various peoples and all the rivers as they are now.

He made the Puyallup, the Nisqually and the other rivers. A man and wife he placed upon one river; another couple he placed upon another river, a people on each. Each people had a name, as Skagit, Yakima, Lummi, Puyallup, and others.

Moon said, "Fish shall run up these rivers; they shall belong to each people on its own river. You shall make your own living from the fish, deer and other wild game."

These couples increased until many people were on these rivers. This is why the Indians have multiplied. It is all the work of Moon and no one else but Moon.

I am an Indian today. Moon has given us fish and game. The white people have come and overwhelmed us. We may not kill a deer nor catch a fish forbidden by white men to be taken. I should like any of these lawmakers to tell me if Moon or Sun has set him here to forbid our people to kill game given to us by Moon and Sun. Though white people overwhelm us, it is Moon that placed us here, and the laws we are bound to obey are those established by Moon in the ancient time.

Myself and my people are related to the grandfather and grandmother of Moon, and some are named for them. All peoples here are related to Moon and speak the same language.

Note on the Story of Moon, the Transformer[43]

Moon was supposed to rule the day. When he ran his course everything was scorched, so he turned back. He said to Sun, "Brother, if I go and never return we shall meet once or twice a year." So they meet but not to talk or argue. When they meet there is an eclipse.

Sun became a child from the strength of Moon.

One of the ancestors of Moon was named tupaltXW, which means "to clean up," "leave without speck or blemish." That is, nothing is left lying about inside the house; all is ready to take something inside. The whole house is renovated outside and inside. The people used to renew the floor by sweeping out and cleaning with salt water, then spreading about three inches of gravel on it."

DOKWEBAL AND BEAVER[44]

Big Beaver (Xwiye'lts) lived with his family in a lake. One day as his daughter was out in the woods gathering berries, Dokwebal, came to camp. Beaver did not know who the stranger was, but secretly planned to kill him.

"You shall be my son-in-law," he said. As the stranger's back was turned, Big Beaver cut out a slice of flesh from his legs and placed it in the basket

[43] Told by Joe Young (Puyallup).
[44] Related by John Xot (Puyallup).

to cook. "This is the last game that I killed," said he. "Daughter, you must feed your husband," he said. So the stranger was fed, and he slept, or seemed to sleep. Big Beaver took the stranger's spear, for he knew his own spear could not harm the beaver, and said, "I shall go to the lake to kill beaver." So he went. But Dokwebaɪ took his own weapons, and killed Big Beaver and his wife, and turned the children into beavers. These he drove down the creek. This Dokwebaɪ did in order that beaver should not be able to kill human beings.

TRANSFORMER AND WREN[45]

On his travels Transformer found Wren (stcatcɪ) butting his head against a tree. "What are you doing that for?" asked Transformer. "Oh, I am trying to get firewood," said Wren. "Why do you not use sticks and stones?" asked Transformer. "When I pick up the sticks they whip me and when I pick up the stones they pelt me," answered Wren.

Transformer picked up a stone and threw it down; he picked up a stick and threw it down. They became gentle. After that Wren picked up wood and stone without hurt. Transformer taught him the use of wedge and maul, and thereafter he used the wedge and maul to split bark for fuel.

TRANSFORMER AND DEER[46]

Deer heard that Transformer was coming and changing the people. Deer did not wish to be changed.

Deer was sharpening bone. A stranger approached. It was Transformer. He asked, "What are you sharpening those bones for?" "Oh, to spear the Transformer," Deer answered. "Let me have your hands," said Transformer. Deer reached out his hands. Transformer laid the bones upon his wrists and gave him a slap. He jumped into the brush and became a deer, such as we see today. Transformer said, "In the future you will kill nobody. You shall merely be food for the people."

HOUSE FLY[47]

Long ago a man who was a dzegwa and had power met House Fly who was a person. Fly addressed him thus, "Make for me a spear that I may kill whale, elk, deer and other game, and bows to kill people with, for I also would feed upon people." The stranger said, "Yes, come with me. I will give you power to make yourself strong." Fly said, "We would have our homes high up." The stranger said, "Very well." Then he took Fly, saying, "I shall fix you up as you wish." Then he took ashes and coals from the fire, and rolled Fly in them and cast him away, saying, "You will be nothing but a common fly, and will go round picking up offal."

[45] Narrated by John Xot (Puyallup).
[46] Related by John Xot (Puyallup).
[47] Related by John Xot (Puyallup).

XODE AND THE WOMAN WHO SPOKE IMPROPRIETIES[48]

Xode came to a woman who was a dirty talker. He said, "You are a dirty talker, are you?" While speaking thus, he took hold of her and held her mouth open. Then he said, "I will hold your mouth open from this day forever."

The woman, with her mouth open, turned to stone, and thus she still remains. She can be seen at Brown's Point, south of Jerry Meeker's house.

Anyone who wishes to have it rain, takes a stick and rattles it about in the mouth of the stone woman, and afterward there will come storm and rain.

TRANSFORMER AND RAVEN[49]

Star Child changed everything. Blind Raven was making an a'aqal, something that is used in a fish weir. Star Child came. "What are you doing?" he asked. Raven answered, "I am making this fish weir. I cannot see whether it is good or not; I am blind."

Star Child laid a stone or similar object on both Raven's eyes and caused him to see. Raven now could see the fish weir.

Star Child placed the fish weir in the river as you see it now.

THUNDERBIRD AND THE PUYALLUP PEOPLE[50]

Thunder used to come to Kelly's Marsh (ʟia'lp), east of Sumner, where the women were digging fern roots. Thunder would seize the women, kill them and eat them.

Five brothers resolved, "We will watch for him." The five brothers took bow and arrow and spear. They fought with Thunder for five days; the eldest brother on the first day, the next brother on the second day and so on until all five brothers had fought.

Thunder became so sick that he said, "Leave me alone and let me live. You shall be my children. You shall go into war and not be killed."

Thunder went away and the people of that place were turned to human beings.

BLANKET ROCK (First Version)[51]

The young wife of a member of the Taitida'pabc, a tribe near Squally, became homesick and wished to go back to her parents, who lived on the shore of Puget Sound near Three Tree Point. When she got there, her people had set off with their camp equipment in a canoe. The young woman hastened along the shore, until she caught sight of the boat in the distance. Crying to her mother, "Wait for me," she sank down exhausted. There she is to this day in

[48] Related by Burnt Charlie (Puyallup).
[49] Related by Lucy Bill (Snuqualmi).
[50] Related by John Xot (Puyallup).
[51] Related by Ann Jack (Green River).

the form of a white rock. Her husband was dressed in a blanket of whistling-marmot skins. He was turned into another boulder, down the beach. The surface of that boulder looks like a wrinkled blanket. The white people call it Blanket Rock (qoiqwi'ltsə or qoqoi'ltsə, derived from sqoiqoi, marmot). It now stands on the beach near Buenna. The boat and cargo were turned to stone and the poles to trees. Crow, who was the slave of the old people, was carrying water in a basket. This she hid. It turned into a spring on the south slope of Three Tree Point. That spring is hard to find and brings bad luck to those who drink it. We call Three Tree Point, Sqe'lɛb, which means "loading things into a canoe."

BLANKET ROCK (Second Version)[52]

The father and mother were going out in the Sound with a big raft made of two canoes and a platform between the two loaded with provisions and utensils.

The father heard the young woman on the shore call, and the wife said, "Your daughter calls." The man turned the raft about and went back.

The rock, called tca'kagwəs, (near Woodmont) is the woman. It still stands on the beach. Her husband was turned into a big rock called kwa'sdolitsa (blanket), one mile south.[53]

BLANKET ROCK (Third Version)[54]

A man of the Tcilpa'bc group, at Big Bottom, married a certain girl from the salt-water. While this man was home on a visit, the old people and his young wife, their daughter, broke camp and started for a trip down the Sound. On their boat they carried all their luggage so that the boat was well weighted down. They had gone but a few miles, however, when the girl's husband returned. Finding the camp deserted, he began to shout and call for his wife. Some echo of his outcry reached them, for the young wife heard, and said, "Pull ashore, that is my husband calling." They did so, but no sooner had they directed their course to shore than the great change of the world from the Past to the Present took place, and the boat and all it contained became the point of land known nowadays as Three Tree Point. The masts of the boat became the trees, the load became boulders, and the water they carried became a little spring. The Indian name for that place means "a load."

BLANKET ROCK (Fourth Version)[55]

The woman down at the bay cried for her mother. The mother said, "Your daughter cries, back the boat."

[52] Related by Joe Bill (Duwamish).

[53] Christine Smith said the blanket woman near Des Moines ran from her husband, kwasdolitsa; she was on her way home to her people.

[54] Related by John Xot (Puyallup).

[55] Narrated by Tom Milroy (Upper Puyallup), January 30, 1921, evidently as a sequel to his second version of the following tale.

The young husband who pursued the wife is called Qoqoi'ltsə (marmot robe).

The people were changed. We Indians came. One was going to her father, but turned to stone just the same.

BLANKET ROCK (Fifth Version)[56]

A woman of the White River people[57] from the village of stAq' was married in the old legal Indian way to a man of the tcelpab living where the town of Morton is now. That man was a hunter; he was a chief, as all hunters are.

One day the woman said, "I am lonesome for mother, I shall go home." She did not tell her husband. When ready, she left. Having arrived at the salt water she followed the beach towards home. She was past Des Moines when the change came.

As she was sitting down to rest she saw her people ready to set out on a camping trip. "Wait for me," she shouted. The mother said, "Your daughter calls." "We'll wait for her," said the father. They did wait. They shoved the boat stern foremost towards the shore. The old people had been setting out for the northern end of Vashon Island, the place which is called taxks. They had a raft made by lashing two canoes together. It carried a load of luggage. That raft and its luggage were turned into land. It is the place the white people call Three Tree Point. We call the place sx'elab, which means "a load." Another name is t'aleyAqW, which means "two canoes bound together."

Crow was the slave of the old people. She had a little basket of water near the stern of the raft. All who find that water die. That spring is called kaka'alqo, "Crow's Water."[58]

The young woman, who had a pack on her shoulders, was turned to a big white marble rock. That rock stands between Des Moines and Three Tree Point. We call it q'aweils, which means "glistening white."[59]

The stone into which the man was turned is called qwiqwiels. It is named for the whistling jack. The man's blanket was made from the skin of that animal. The white people call it Blanket Rock. Near Blanket Rock is a stream which we call k'ak'aXwats, because crabapple trees grow there.

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[56] Related by Annie Jack (Green River), daughter of Ann Jack.

[57] Some informants say the young woman was from sdAgwaluL, a village of the sXwobabc on Quartermaster Harbor.

[58] The interpreter states that Johnny Adams and eight others, who drank of that water died. Even one white child died the next day after drinking of it. He himself once made a search for the spring for a prize of five hundred dollars. It was his intention to plant a flag above it. This place is also called ka'ka'adi.

[59] The interpreter states there are four other similar stones known by the same name: one at Quartermaster Harbor, another on the east shore of Vashon Island, another one mile south of Gig Harbor, and a fourth on the east shore of the Narrows, three or four miles north of Day Island.

HOW XODE TURNED PEOPLE TO STONE (First Version)[60]

The Klickitats came and sat down. The Puyallups came and sat down. They met to trade women. They had many articles with them for trade.

Xode was giving names to everything. He took a stick and made himself a fire drill. He put a rope through and carried his pack. He made the pack small by magic.

The women sat down. Everyone wished to begin trading. Xode said, "Why-ee! those women have children in their bellies! Now they shall bear children; thereafter turn to stone."

He put down the wood. It became stone. The people sat down. They became stone.

This happened near a mountain above the Nisqually River this side of D'qobid.

HOW XODE TURNED PEOPLE TO STONE (Second Version)[61]

The people from Puyallup went toward the mountain a little way. The Klickitats came and wanted to trade women. There were many, many! One woman had a Klickitat husband.

Xode caused forests to spring up. Xode had a bundle of sticks bound together with rope. He tied the bundle of wood and pushed it. It travelled before him.

Xode said, "Oh! you have children in your belly!" All the children were delivered. All the children and the women turned to stone.

The people were changed; we Indians came. One woman was going to her father but turned to stone just the same.

Xode only transformed; he did not create.

THE ATTACK OF THE SNAKES (First Version)[62]

A young man of the Sxwababc lived at Kwilu't on what is now known as Quartermaster Harbor in the southern part of Vashon Island. Once he sought a wife. To the village of Staq on White River he came and there he passed many days, but no wife did he find. At last, giving up the search, he returned to his home across the Sound.

Now while on his visit to White River the young man had killed a very handsome garter snake. It so happened that this snake was the son of the chief of the snake people and the snake chief was angry. So the snake chief gathered his people together in council and said, "Let us go to the village of the Sxwababc and there destroy them; let us make war upon them."

It was agreed. All of the snake people began the journey. At White Rock near the prairie they came to the bay, near the present site of Des Moines.

[60] Narrated by Tom Milroy (Upper Puyallup).
[61] Narrated by Tom Milroy (Upper Puyallup).
[62] Related by Big John (Green River).

Out in the bay they spied a fisherman in a boat. They hailed him and bade him carry them across in his boat. But the boat was too small for so many people. So the fisherman let trail in the water a long rope which was attached to the stern of the canoe, and all the snake-people laid hold on the rope until it was full for the entire length, and the boatman towed them across to the place where a cliff overhangs the water.

Early in the morning they approached the young man's village. A lone woman dipping water in a basket espied the attacking party and ran to all the houses crying, "The snake people are coming! They are numerous!" Then the snake people attacked all the people wherever they found them and in whatever manner they could reach them. "Hadeda! ha-ada-a-a-da!" There is another one), the snakes would cry, as they saw the people in their houses.

Thus they continued till all their enemies were destroyed and they were avenged for the death of the chief's son.

THE ATTACK OF THE SNAKES (Second Version)[63]

The people of White River in former days would call snakes and give them something to eat. I have seen it myself. The snakes would come into my father's home. They could understand the people. My people were related to the snakes. They tell a story about that.

A man from Vashon Island formerly married a woman of the people living at StAq, on White River. He went to live with that StAq tribe. The snake people were living near by. One day the man went outside his house. He saw a pretty snake. He cut it with his stone knife, not enough to kill it, but severely, so that it was uncertain of movement. The snake people came to that sick snake. They worked over the sick one in various ways. They could not cure him. At last he died. Then they all disappeared. This snake was the son of the snake head-man. The people of StAq reproached the Vashon Island man. "You should not behave that way. That was the son of the snake chief and they are our relatives." Saying this, they drove the man away from the village, but the wife stayed there as before. The man went home, back to the bay where his own village was. His people were the Swiftwater tribe.

The snake people held counsel and resolved to attack the Swiftwater people. Arriving at White Rock they espied a boat propelled by fishermen hunting porpoises. From White Rock, upon which she sat, Lizard-woman shouted, "Pull ashore and take us across." When the canoe came close to shore, she called out, "Stern first." As the stern backed upon the beach the canoe became filled with snakes. But Lizard-woman did not go with them. The snakes asked the fisherman, "Where do you live?" He answered, "Across the bay. My mother is weeping over there because she heard that your son was killed." The party crossed over to the foot of the high bluff on Maury Island. They went up over the hill to the bay on the other side. Those snakes killed all the people,

[63] Related by Charles Sotai'akum (Duwamish).

coming last of all to a woman weaving a basket by the water's edge; they killed her last. They heard the fisherman's mother crying for the slain one, so they never molested her nor those about her. Returning by the same trail, and finding no boat in sight, they swam back to the mainland near White Rock. Lizard-woman never went across and therefore lizards are plentiful there today. This is the place where the white people have the town of Des Moines.

THE YOUNG MAN WHO BLOCKED UP STEEL'S LAKE[64]

It was formerly the custom for a young man to go out alone to seek supernatural power. Such a young man would plant a stake in the ground that his father might see it in the morning, and thus know where his boy had been.

Once a boy from this side of the Puyallup river set out on such a journey. He said, "I am going to that lake yonder to find whales." He searched for Steel's Lake and finally found it. "There is the lake," he said. So he stayed by the lake a while and watched, and soon he saw the whales come. There seemed to be an undertow. If the youth cast a stick in the water, the undertow would carry it away.

"I shall go and close up the place," thought the youth, "and whales shall no more come up to this place."

So the youth got cedar bark and poles. With the cedar bark he tied the poles tightly together in the form of a raft. Then taking a piece of wood for a paddle he propelled the raft to the desired place. After this he took a stone from the shore and leaping with it upon the raft he went down, down till, with a sound as of a peal of thunder, the raft struck the underground gateway and closed it up forever. Thus the channel was closed and the whales came no more to that lake in the hills.

Redondo Creek (too'ʟqobɪd, underground stream), is so called because in former days it drained out of the lake through an underground channel.

HOW THE WHALES REACHED THE SEA (First Version)[65]

A long time ago the valley between what is now Sumner and Renton Junction was a vast lake; the course of the Puyallup River followed what is now known as Wapato Creek. In the lake there used to be two whales; there they made their home. Upon the point of the hill, northwest of Sumner, now blasted away to give room for the Tacoma highway, there used to stand a huge boulder. To this spot the people would go to get a view of the country above the impenetrable forest. From this point they could see the whales disporting themselves in the lake. One day, however, children from the village noticed the whales acting strangely, and reported the strange actions to their elders. The whales had become tired of their restricted range in the inland lake and were thrashing

[64] Told by Joe Bill (Duwamish) who learned it from his step-father.
[65] Related by John Xot (Puyallup).

about and churning the waters mightily in their effort to make their way out. Finally on the fourth day they plowed into the land and forced their way through, opening a way through the plain out to the Sound.

The water followed them down the channel, and thus a new river came into being. We call that river Stax, which means "plowed through." The Whites call it Stuck River. Most of the water in the lake drained out through the new channel. What used to be the main river now became just a small creek, Wapato Creek (Xto'ləwa'li, river channel). Where the lake used to be is now a level valley.

HOW THE WHALES REACHED THE SEA (Second Version)[66]

One young man was travelling by jumping on the logs and brush in Stuck River. They were really whales. The whales said, [not recorded].

The youth ran away and the whales went to the salt water.

HOW THE WHALES REACHED THE SEA (Third Version)[67]

A lake was there. Big whales went up into the lake from the bay. They made a hole through the ground to the lake not seen by anyone.

It rose until four whales got there. They came up there. After one of the whales stayed there a certain length of time a big spruce tree grew on his head.

When he was very old he went out to the bay and turned north. He came out in British Columbia and there the Indians shot him.

After he was dead they drew him out and cut him to pieces. The fat was about a foot thick. The Indians cut a piece about four inches by six inches and traded it for one blanket. The Indians from all the other tribes came and bought the whale fat until the chief of that place was rich.

This is the end.

HOW THE WHALES REACHED THE SEA (Fourth Version)[68]

At the time Stuck River was being formed, a shark which had been living in Stony Creek[69] went down to the bay along with the whales.

HOW THE WHALES REACHED THE SEA (Fifth Version)[70]

The valley was all salt water. The country dried and [the valley] became a lake. It was worthless spaɬkad (swamp) and whales stayed there. It grew cold and there came a high wind. The whales kept boring until they reached

[66] Related by John Smo'xlə (Green River).
[67] Related by Dick Suwa'təb (Puyallup).
[68] Related by John Simon (Upper Puyallup).
[69] Stoney Creek drains Kelley's Marsh and joins Puyallup River southeast of Sumner.
[70] Narrated by Tom Milroy (Upper Puyallup) in Chinook jargon.

the point where the town of Sumner now is. They were glad when they reached the bay. They ate seeds of trees. It rained and the river rose. Beaver came. Now White River and Green River came. The river broke through.

MOTHER AND FATHER OF WHALES[71]

At or near Point Defiance there are two rocks. Those two rocks are Mother and Father of Whales.

They were left when the rest had gone. That was when the world was changed.

ELK WOMAN AND THE FLEA PEOPLE[72]

There is a place on White River known as Tcutapa'ltx^{w} (Flea's house). This was an important Indian village before the whites came. Long ago in mythical times the people who lived here were very dangerous. They were the Flea-people, they say. They used to kill people. They were very large, as big as cougars are.

Elk had a daughter. She grew up and married. She was married to one of the Flea-people, they say. She went to live at that village which belonged to the Fleas, on White River. She lived in the big house there; they received her. But they meant to murder her.

When it was evening, the Flea-people kindled the fire. When it was burning well, they put on different material instead of the wood they had been burning. They laid on the fire a lot of bones. These bones were green. They made much smoke. The Flea-people intended to smother Elk-woman. That was their way of killing people.

Elk-woman was alone. None of her friends were there. She was among the Fleas, without anyone to help her. She began to realize that she had supernatural power. She became angry. She began to breathe in the smoke. Into her lungs she drew it. Deep down in her lungs she swallowed it. She blew it out again. It did her no harm. The Flea-people began to be afraid of her. They saw her breathing in the thick smoke and breathing it out again. She became more and more angry. She seized a stick of wood and began to club the people. She fought also with her teeth. She bit, and fell into a fury. Those Flea-people were soon all killed. Their blood was spattered about.

They were tough people, those Flea-people. The drops of blood came back to life. The Fleas revived but they were small. That is why we have fleas now. If those drops of blood had not come back to life there would be no fleas today. But fleas are small, because only the drops of blood came back to life. If the fleas were as large now as they were before Elk-woman fought them, one flea bite would kill us. We would have blood-poison every time a flea bit us.

It was Elk-woman who did that, they say.

[71] Narrated by Big John (Green River).
[72] Related by Mrs. Jerry Dominick (Mary Jerry) (White River-Green River).

THE GIRL WHO MARRIED THE SEA-BEING[73]

At the west end of Fox Island (bati'l, merman) the waves wash the pebbles up in the shape of birds, fishes and animals. This is because the daughter of BEtil used to play in the sand there. She would in her play mold the mud into all sorts of queer shapes. By and by she would get tired of play and then she would wash her hands in the waters of a brook. As she did so the water in the brook and the incoming tide became muddy, and thus this place acquired the name of Tcekwila'lqo (muddy water).

As she grew up, young men from many places sought to marry her. Though many thought to get her, the daughter did not consent. At last one evening, a young man came. Again the next night he came, and the next, till the fourth night. Each morning he departed as mysteriously as he came.

Then the girl resolved to discover the path which her suitor followed on his return to his home. So observing him upon the fourth morning, she saw him reach the shore and disappear beneath the waters of the bay. Then she walked to her accustomed place of play and made the figures of sand which she had dreamed about making.

As the parents talked of this strange event, they became alarmed. The Old Man under the sea, the boy's father, might, they thought, dry up the springs on the island unless his suit were granted. So indeed it proved. Then the old people consented to let their daughter go, and the water became abundant again.

The young man came on a raft, and claimed his wife, and both disappeared under the water. Three times she returned to visit her parents and a fourth. But the fourth time she came with kelp growing upon her face, and she was different, having the nature of the sea-creatures. Her parents grieved at this change; told her it were better she did not return. She left for good, to live with her husband under the water. A floating buoy midway between Fox Island and the town of Steilacoom marks the spot under which they made their home.

THE ORIGIN OF TOLT RIVER[74]

The Wolf people lived on the slopes of Daqo'bit, the great snow mountain. They were famous hunters and every time one went out for game he brought in an elk. A pair of Wolf people turned to human-kind. They begat children, five sons, who grew up to be hunters like their fathers.

The young men, grown up and become persons, went out to hunt, but they did not kill so many elk as before. The eldest brother reflected and asked himself, "What shall we do now?" Then he thought, "We must move now." So he said to the brothers, "We shall move; we shall go this way as I direct, and when we find a good mountain we shall stay there."

They moved and made a new camp, but the place was not a good one, they found no elk. On the next day the eldest brother said, "There is nothing here; we shall move and seek another place."

[73] Told by John Xot (Puyallup).
[74] Related by Snuqualmi Charlie (Snuqualmi).

They found another place to camp. Said they, "If this place is good we shall remain here." On the next day they hunted. They found a few elk, but not enough to meet their desires. The eldest brother again said, "We shall move again."

So the five brothers moved. This time they made their camp at KAlbts, where the ladder once reached from the sky. They hunted from KAlbts to the valley where the Tolt River now flows. They were pleased with the place.

Next day they hunted. They found nothing but elk. "This is a good place to stay," they thought. "We find many elk." Next day they hunted. They killed great numbers of elk, all they wanted. They thought this place would make a good home.

The parents of the hunters were now old and growing blind. The eldest son said, "This is a good place for the old people; there is food for them." "We shall live here now. Let us build something," said the others. Said the eldest, "I think we shall make a river from elk's tallow."

So they began to melt tallow of elk to make the river. The eldest brother said, "Let us pour this and see if it will flow down the ravine and turn to water."

Now they began to look and see what manner of work they had wrought. It was a river and they thought it good. Now they gave it a name; they called it Txwoda'tctLib, elk's tallow. But later they gave to the river the name, Toltxw, which it bears now.

THE MAN BEHEADED WHILE DIVING (First Version)[75]

A young man had relations with his brother's wife. The brother made him swim in Bow Lake. The brother's wife was digging roots on the farther shore of the lake, and the young man tried to swim to her. He sank in the middle of the lake and did not come up.

The old people, parents of the young man, were digging clams at Three Tree Point. They saw a corpse. The corpse was headless but there was a tattoo mark on the left shoulder. The old lady said, "It looks to me like the body of my son." [The outlet of Bow Lake is midway between Three Tree Point and Maury Island.]

They went up to the husband of the young woman and said, "What is the matter with your brother?" "I do not know." Afterwards they became angry and killed the young woman.

THE MAN BEHEADED WHILE DIVING (Second Version)[76]

One time three young men were on a journey from the White River-Duwamish valley to the bay. One of these, who had stolen a woman, wished to swim in a lake. His companions tried to dissuade him, but it was of no avail. "I shall go," he said. "Do as you like, then," they said. So he began to swim.

[75] Told by August James (White River).
[76] Related by Nancy (Duwamish).

Further and further in the lake he swam until he reached the middle. Then the two saw him whirl around and disappear.

Beyond Three Tree Point at low tide they saw the head of the young man. They recognized it, because the young man had had his face painted. They took the head and brought it home to the boy's parents. The Lake had taken off his head.

Many swim now in the lake, but none go out to the center.

THE MAN BEHEADED WHILE DIVING (Third Version)[77]

Once two men were hunting among the lakes and marshes. One was a salt water Indian and the other was a forest Indian from Green River. The Green River man was brother to the wife of the salt water man.

The forest Indian told his brother-in-law from the beach about a pool so deep and having such an undertow that no man could dive to the bottom and return to the surface; all who dove to the bottom were carried out to sea.

"I do not believe it: I am not afraid to try it. My spirit helper is Loon," said the salt water man. "My spirit helper is Land-otter. Let us dive and see whose spirit helper is the stronger," said the Green River man. Then they both dove down, down to the hole in the bottom of the pool.

The salt water man, whose helper was Loon, was carried on down and out to the salt water, where he was afterwards found, dead. The Green River man, whose helper was Land-otter, saw a snag down in the pool and seized it. He afterwards came to the surface and so saved his life.

THE MAN BEHEADED WHILE DIVING (Fourth Version)[78]

I have heard of a pool in the Snuqualmi country, three or four poles deep. Two men tried to dive to the bottom of that pool. One man tied a stone to a rope and the rope to his body, and then dove. That man was carried out to sea. His lung was afterwards seen in the bay. The other man took the stone and rope but did not tie them to his body. He came back.

HOW RAVEN LOST HIS VENISON (First Version)[79]

Pheasant[80] (sgwa'lob) was at his house with his wife and five children. They were suffering from hunger for there was no food in the house. He worked late in the night making arrows that he might go out and hunt.

In the morning Pheasant rose early and taking his dog, went out to hunt. The dog ran and barked as day was breaking. Pheasant concealed himself, took aim and shot an elk.

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[77] Told by James Goudy (Skagit).
[78] Related by John Xot (Puyallup).
[79] Told by Jack Smohallah (Green River).
[80] Properly grouse (*Bonasa unbellus sabini*), but commonly called pheasant.

A stranger appeared. "Why do you hide?" he said. "Come and cut up the game." Pheasant came and began to cut up the elk with his knife of bone, but the stranger pushed him aside saying, "You must not cut the game. I will do the cutting."

Soon the elk was cut up and skinned, and the stranger said, "Kindle a fire and we will cook some of the game." Pheasant did so, the dog lay down by the fire, and all were soon fed.

When they had finished, Pheasant packed up his game and equipment, the stranger having first made the pack small and easy to carry. The stranger also warned him that he should not look back.

Pheasant set out for home. He became tired and sat down on a log with his pack, but kept his face straight in front, for he remembered the warning of the stranger. When he arrived at home he observed the same caution and kept from looking in the direction from which he had come.

He said to his wife, "Spread a mat whereon I may lay the game." He laid the game down. Immediately it became large as before. He gave some of the game to his wife and she cooked it in a wooden box.

Raven lived near by. The children of Raven came and looked upon the pheasant people, and saw them feasting. Then they ran home and cried, "Father, there is much food in that house; they are eating much elk." So their father, old Raven, went to Pheasant's house and saw what his children had told him.

"How did you kill the elk?" Raven inquired of Pheasant. "I made arrows for myself and early in the morning I went out and killed him," said Pheasant.

So Raven sat up late that night making arrows and slept little. Early he rose and went out to shoot the elk, as Pheasant had done. Raven hid in the same place; there also appeared the stranger and his dog. The stranger had known of Raven's coming.

The stranger skinned and cut up the elk. Raven kindled a fire, cooked, and they ate. Then Raven set out for home. The stranger by his power made the elk small. He warned Raven not to look behind him. "If you become fatigued, lie down, but do not look back," he said.

Raven started home. On the way he became tired and sat down. "Why should I not look back?" he thought as he sat there, so he looked back, and even as he did so the game and cords that held it became rotten wood.

Raven entered his house. He said to his wife, "Go and fetch my pack." Raven's wife went and looked, and saw nothing at all but a rotten log tied up with leaves. She went back to the house and asked him, "Where is the elk?" "Lying right there," said Raven. Then she went back to look for the game. Five times she did this but found nothing except the rotten log. All this happened because Raven looked back instead of following the advice of the stranger.

HOW RAVEN LOST HIS VENISON (Second Version)[81]

Pheasant went out one day and looked for material to make a bow and arrows. A branch of the yew, straight and without knots, he chose for the bow. For the arrows he chose little sticks smooth and straight. Of ironwood he chose them. Late into the night he worked, making the arrows and the bow.

Next morning he rose early and journeyed forth to hunt. Of Siowia'wɛd, the famous hunter, whom no people of the present time have seen, Pheasant had heard. "I shall get near where Siowia'wɛd is hunting," he thought, "and perhaps I shall obtain some game."

He traveled until he heard the dogs of Siowia'wɛd barking. He ran to a place toward which the dogs were running, and waited. Soon he saw a bull-elk coming. He drew his bow. With his arrow he killed the elk.

The dogs belonging to the great hunter came upon Pheasant and attacked him so that he was forced to hide. While he was hiding, he heard the noise of the yellowhammers hanging from Siowia'wɛd's belt,

ka'tə ka'tə ka'tə
tsa'dzok tsa'dzok

Siowia'wɛd came upon the dead elk and knew that Pheasant had killed it. "I smell Pheasant," he said, "Come out, Pheasant!" Pheasant came out of his hiding place.

"Call your dogs by their names," demanded Siowia'wɛd. "The dogs are not mine, Nobleman; it is your game; you hunted it. I merely killed it so that I might obtain a little food. Cut up the elk yourself, for it is your game."

"Pheasant talks in a civil manner," thought the hunter. "He is a decent fellow." Then he said, "You had best gather wood," and he kindled a fire by blowing into flame the smoldering ember within. Then he made a spit and prepared to roast the meat.

"Sit down here while I cut up the game," commanded the hunter. Pheasant obeyed, while the stranger cut up and skinned the game. When the game was cut open Siowia'wɛd took out the fat. As he removed it he gave it to Pheasant. A portion of it Pheasant ate, but the rest he hid.

Then they roasted some meat and ate. Then said Siowia'wɛd, "Fortify yourself, for you shall carry all this meat home. I will prepare the burden for you."

Then the hunter gathered up all the meat into one bundle and squeezed it small into a size and shape suitable for Pheasant to carry. "Make yourself strong," said he. Placing the headband on Pheasant he said, "When you become weary, do not look back at the bundle, but sit down with the bundle resting upon a log, while you keep your eyes straight before you. Do not let the bundle down, no matter how tired you may be, nor how heavy the bundle may seem. By all means take it into your house." "Nobleman, I shall try to do the best I can," answered Pheasant. "How is the bundle? Is it properly adjusted?" "Yes, the

[81] Related by Snuqualmi Charlie (Snuqualmi).

bundle is properly adjusted, and seems light." So saying, Pheasant quitted the stranger, who kept nothing of the game for his share but the hide.

The stranger had placed upon the burden a small parcel for a lunch. When he got weary, Pheasant rested the load upon a log and ate, but he did not look about.

As he neared home Pheasant was getting very tired, and could walk but a few steps without stopping to rest. With difficulty he made his way to the house and dropped the bundle inside the door. Immediately it became a large bundle. He untied it and fed his children, who were laughing and shouting.

Raven, neighbor of Pheasant, heard the shouting, and sent Kwɪlia'ɪəks and the other young ravens to see the family. Kwɪlia'ɪəks and his brothers looked in and saw the family eating. The Pheasant people gave them some fat, and the ravens ate and ate and ate. Then they went home and told their father. "Ha!" said he, "I must get ready and go to visit Pheasant."

So Raven fixed his clothing and went to visit Pheasant. He sat down as they bade him, and ate to satiety. When he had finished he asked, "How did you kill the elk?" "I made ready," said Pheasant, "and knowing there was a hunter following the game, I went out to meet him. Hearing the dogs baying, I placed myself in their path. I shot the elk and killed it." Said Raven, " I am glad you have told me how to get the game." So Raven went and prepared, making arrows and bow as Pheasant had done.

Next morning Raven went and came upon the line followed by the elk and his pursuers. He heard the dogs; he shot and killed the elk. He hid himself as the dogs came up. Siowia'wɛd came up. Said he, "Raven, I can smell you; you are here. You will cause my game to smell of raven. Call your dogs by name." "Tabəlɪ'c!" called Raven, but the dogs only attacked him the more fiercely.

"Where did you get the feathers for your arrows?" asked the hunter. "From the dzigdzigwada'l," answered Raven falsely. No one ever heard of that bird before.

"Raven, you had best butcher your elk, yonder," said the hunter. Raven tried to do so, but Siowia'wɛd crowded him aside saying, "You give an offensive odor. You will spoil the game. Gather wood," he commanded. "Yes, I shall do so," answered Raven. "Make a fire," commanded the hunter. "Yes, I shall do so," answered Raven. To Raven the hunter said, "Sit down!" So Raven did. Siowia'wɛd began to cut up the game. To Raven he threw the fat. As fast as he removed the fat and threw it to Raven, Raven consumed it. The hunter thought, "Raven is not like Pheasant. He saved some of the fat, this one eats it all."

When they had roasted the meat and eaten, the bundle was made up and Siowia'wɛd made it small. He placed a small lunch upon it, helping Raven load it upon his back. "When you go," he commanded, "You must not look back. Is your pack fitted properly to your back?" "Yes, it is," answered Raven. "Do not look back when you rest, look forward."

Raven went on. He became tired but did not look back. He talked to himself saying, "There shall be a people created hereafter who shall pack burdens, and if they wish, they may look back at their bundle." "Hereafter," said he, "every hunter who shall have a bundle may look if he wills." Then Raven looked back at his bundle.

He went on. As he neared home he became very tired. Said he, "The people who follow will be hunters. If one of them becomes tired he may leave his pack, as I shall leave mine. My wife shall carry it home." "Koko'lowɪtc," he called to his wife, "you had best get my pack."

Going out from the house Koko'lowɪtc searched for the game but found only rotten wood. "There is no meat here; nothing but rotten wood," she answered. "Go again and bring the pack," Raven bade her. Again she went and found no game. And so it was until she was made to carry a bundle of rotten wood to the house.

That is all.

HOW RAVEN TRIED TO GET DRIED SALMON[82]

Pheasant rose in the morning and looked toward the dry timber and wished for dried salmon.

He took his stone hammer and wedge to the fir trees. He drove in the wedge, and as he drove he sang, "Təlo'p, təlo'p" (dried salmon), and each time he drove in the wedge out would come a dried salmon. He took them home and gave much food to his children.

"The Pheasants are doing much talking," said Raven, and he sent his boy to see about it. Raven's son went and saw them eating. He went back and told his father. Raven went and asked of Pheasant, "How do you get the salmon?" "Oh! I use my hammer on the dry timber," he said.

Next morning Raven set out to hunt for dry salmon in the timber. Raven took his wedge, struck it with the hammer and said, "Təlo'p, təlo'p," and a big salmon came forth. Raven took the salmon and ate it in the woods. Raven said, "I am hungry for more salmon, I shall get more from the tree."

Raven drove the wedge and said, "Təlo'p," but no salmon. Thus he took much bark. This he carried home, and said to his wife, "That is salmon." But it remained nothing but bark.

HOW RAVEN TRAPPED BEAVER (First Version)[83]

Pheasant went to the river to trap beaver. He had said to his wife, "I shall go in the morning to set a cidalko (a stone trap for beaver)." So Pheasant made a beaver trap.

He went into the house where Beaver lived. He struck Beaver with a stick.

[82] Related by Smo'xlə (Green River).
[83] Related by Jack Smo'xlə (Green River).

He wished Beaver to follow him. Beaver leaped up and chased him. Pheasant ran over the trap. Beaver followed and ran into the trap and was killed. Pheasant carried the quarry to his house.

Raven heard that Pheasant had killed Beaver in a stone trap. "I will do the same," said Raven. "How do you kill the beaver?" he inquired. "I will show you," said Pheasant. So he showed Raven how he had trapped the beaver.

Next morning Raven went to the same place. He made a trap. He went into the beaver house. He struck Beaver with a stick. Beaver pursued him. Raven ran toward the trap. He blundered into his own trap and brought it down on himself. "He has killed himself in the trap!" Raven took his own entrails to the house, had them cooked, and fed them to his children. "These entrails smell the same as our father smells," said they.

HOW RAVEN TRAPPED BEAVER (Second Version)[84]

Pheasant lay down to sleep at night and planned what he should do on the morrow. Next morning he woke and took his stone adze with him through the forest. He came to a swampy place and there saw signs of beaver. "Here I shall do something," he thought. "Here I shall make a deadfall for beavers."

He cut many sticks with his stone adze. With rope of split cedar limbs he fastened the sticks in place between two logs. Upon the top large stones were placed. Within the trap a trigger was set, and the deadfall was now complete.

He went to the house of Beaver as though for a visit. Beaver took a bundle of willow sticks which he had cut and offered them to Pheasant for food. Pheasant took the largest one of the sticks and looked about wondering which beaver he should strike. He suddenly struck King-beaver himself. Then Beaver became angry and gave chase, crying to his fellows, "This is Pheasant!" All ran out. They all pursued Pheasant.

Pheasant ran along and when he came to the hidden trap he leaped over it, but Beaver did not see the trap and essayed to pass between the logs. The trap was thus sprung and Beaver was crushed beneath the deadfall.

Pheasant took the deadfall apart, took out Beaver and butchered him. Then he gathered sticks, stones and leaves, scooped a hollow in the ground and began to bake the game in the place thus prepared. He sat and waited. When he thought the meat was cooked, he uncovered it. Then he made the meat into a bundle, loaded it upon his back, supporting it by a strap across his chest, and bore it home.

He arrived home. He unpacked the bundle. His many children were fed and all were happy, eating beaver meat.

Raven was neighbor to Pheasant. He heard the noise and sent his children to learn what was happening. One of them, Kwɪlia'ɪəks, looked in and saw them eating. He called the others. The young pheasants threw pieces of meat to the young ravens, who ate them as they were thrown to them. They went home and

[84] Related by Charles Siatkhton (Snuqualmi).

Kwɬia'iəks told his father, "Pheasant has much meat and the children are eating. That is why they are so happy and noisy."

Raven put on his clothes and said, "I am going to visit Pheasant." He entered the house and sat down. Pheasant got a wooden platter and spoon and set the platter before him with meat upon it. So they fed him.

Raven ate. When he had finished, he asked, "Where did you get the game, and how did you set about killing it?" "I went to the place where beaver signs were to be seen. I made a deadfall. I went into Beaver's house and clubbed him. He chased me and was caught in the trap, but I ran through the trap without springing it." Thus said Pheasant.

Raven went home. Next morning he set out with his stone adze as Pheasant had done. He went through the swamp and looked for signs of beaver. He made a deadfall just as Pheasant had done. He set up two sharp sticks in the ground and left the trap, having built it well and set it.

Then he went into the beaver house. He sat down and looked about. The beavers gave him a bundle of willow sticks to eat. Doing as Pheasant had told him, Raven took a stick and struck the largest beaver. Then he ran, being pursued. Then instead of jumping over the trap, Raven ran into it. He was caught, pierced by the two sharp sticks.

Beaver came up and saw Raven in the trap. Beaver kicked him about and laughed, then he went home. Raven came to his senses and worked hard to free himself. After a time Raven got out and went home very sick and dejected. So Raven had nothing to tell, except that he had been caught in a trap.

RAVEN AND BEAR (First Version)[85]

Bear had a pretty daughter. The daughter of Bear was married to the son of Skwakw, the Raven. They were living at the home of Bear. Thinking it was time that he should see his son, Raven made a call at the home where the young man was living. When he arrived he found that the food consisted only of salmon, fresh and dry. There was a big fire. Bear washed his hands clean and stood by the fire. There were empty clam shells lying on the ground before him. As Bear stood there holding his hands out before the fire they became warm and fat dripped into the shells. The shells were filled with Bear's own fat. This he dished up for Raven.

While eating, Raven said, "I am going back home and will take my son and daughter. I wish you to return the visit." So Raven went home. Raven thought to do the same as Bear. When Bear came to call, Raven washed his hands and held them by the fire. As they became warm he sucked them and said, "That won't be the only fat." His hands became still warmer and cracked, but no more fat dripped from them into the shells placed beneath.

Bear became ashamed for Raven. So he washed his own hands, held them before the fire till they dripped the shells full of fat. Then he left. This is why Raven's claws are all scaly and cracked.

[85] Related by John Xot (Puyallup).

RAVEN AND BEAR (Second Version)[86]

Raven went to Bear. Bear asked, "Why did you come?" "Oh, I just wanted to see you," said Raven.

Bear washed his hands clean after having built the fire. He got a little basin of wood. He toasted his hands by the fire and the grease fell from his hands into the basin (lA'wkwAt).

Raven went home. (Bear came to see Raven). Raven did the same as Bear had done. His hands dried up and became scaly.

RAVEN AND WATER OUSEL[87]

Raven went to visit Water Ousel (swAXtxts or swAtsxw), the little bird that jumps about in the river and dives to catch salmon eggs. Raven went into the house. Water Ousel would get eggs in winter time. Raven called him, qwe'ləx (kinsman by marriage). He so addressed him because the son of one was married to the daughter of the other.

There was a little basket. Water Ousel took it and jumped into the water. He took salmon eggs from under a rock. He carried the eggs to the house and cooked them. Raven ate. Raven said, "Come to my house tomorrow."

Water Ousel went to Raven's house. Raven made a fire, took a little basket, and went to the river. He jumped into the water and got one salmon egg. He ate it himself saying, "I shall get some more." Then he jumped in the water again. He found nothing.

It was winter time and cold. Raven became chilled. He was nearly dead but did not get any more salmon eggs. Water Ousel came and got him and took him to the house nearly dead with cold.

Water Ousel went to the river with a basket, and got it full of salmon eggs. He took a basket full to Raven and said to him, "Good-bye, I am going home."

RAVEN AND PHEASANT GO FISHING[88]

Raven and Pheasant were relatives by marriage and lived in neighboring houses.

As autumn was merging into winter and the steelhead salmon were running rather plentifully, Raven said, "Let us go out to spear steelheads." So Pheasant made ready the shaft and toggles of his fish-spear and launched his canoe. Then both went up the river, Raven making himself steersman.

So they reached the riffles. Raven braced the pole against the rocky bottom and held the boat at rest while he looked about for salmon. Spying a salmon Pheasant cast his spear, threw the fish into the boat and despatched it with the salmon club. He looked about and saw another in the same riffle. He speared

[86] Narrated by Jack Smo'xlə (Green River).
[87] Related by Jack Smo'xlə (Green River).
[88] Related by Snuqualmi Charlie (Snuqualmi).

it and killed it. Another he saw and killed, another and still another. Thus he did until the boat was half full of fish, Raven all the while steadying the boat in the rapids with his pole.

Then said Pheasant, "We have sufficient fish; let us return home." So they started down the river. Now it is the custom of the people that the members of a fishing party choose one of the older men for leader, to allot the fish in equal numbers to each man. So Pheasant pondered to himself all the way home how the fish should be divided. To himself he thought, "Across the boat shall be the division line. To save counting the fish, those in this end of the boat shall be mine and the others Raven's!" Still pondering, he got out of the boat. Raven said, "Why do you look at those fish? I worked hard to get them. They are mine."

Without replying Pheasant took his spear and started up the bank towards his home. He was a little angry but said nothing. Nevertheless he thought, "I wish the salmon would turn to herring."

Raven went up to his home. To his wife he said, "You had best go down there and bring up the boat load of salmon." Kokwo'lowitc, the wife of Raven, went down to the canoe and there found naught but herring. Turning, she called to Raven, "There are no salmon here; there are only herring!" "Do you not see the salmon?" shouted Raven. "They are in the canoe there." But the salmon had turned to herring. Then said Raven to himself, "I suppose Pheasant must be angry with me, for he has turned the salmon to herring." So Raven's woman had to take the little herrings home and that was the end of the fishing trip.

ELK AND BEAR, HIS WIFE[89]

Elk (kwagwi'tcɪd) married Bear (tcɛ'tXwəd). After a certain time he commanded her to go to the swamp and gather skunk cabbage for food. When Bear arrived she was acting queerly. She knew what she was after but did not know how to handle it.

While trying to get food the woman did not take the bulb entire. Instead of that she was just ripping, ripping, till she ripped it in pieces. After many trials she wondered which part was the real food. She thought the skunk cabbage was just grass growing in the mud. She sang,

stabʟ kədo'yə do'yə do'yə
kisʌ'ləd tusəqwa'ts skwagwi'tcɪd kədo'yədo'yədo'yə
akisʌ'ʟəd kədo'yədo'yədo'yə

When the day was pretty well advanced Elk thought something had happened to the woman. He was troubled in heart. He returned home early. He trailed her. A long way off he heard her singing. She mentioned his name. He sneaked up to her. He said, "Why don't you like what I eat? That's the only food you'll get this time of the year hereafter." He gave her a slap and she

[89] Related by Annie Jack (Green River).

ran off bear style. She became a bear. The man turned back. He became an elk.

Bear gets that food now. She eats it the first time she is out in the spring.

LOON'S SON AND THE MONSTER WOMAN (First Version)[90]

Loon (suwo'Xwəd) is a big bird who spends the winter on the lakes. Thunder's daughter became the wife of Loon's son.

A woman who was a monster woman, a zA'gwə, was waiting for Loon's son. She ran away with him; she took him up to the mountains and married him.

She had him a while and made him bathe in the lake. While bathing he started to run away. While running he found a number of old people along the road digging. Those people were Mountain Beaver (cAWL), Mole (peA'lqtcɪd) and others. The young man said, "A woman is chasing me." The old people said, "Go on, we shall make this ground soft." So the young man went on. When the woman arrived at that place she mired in the soft ground and travelled slowly.

The young man passed on, running. All at once he saw a woman sitting outside her house. When he was close the woman seized him and took him in the house, saying, "I take you in; you are my husband." She was another monster woman, a daughter of Thunder.

Soon the first monster woman came and said to the second, "I am chasing my husband. Open the door!" She said this five times. Then at once the woman inside said, "Come inside backwards; no one comes in face first." The woman outside replied, "All right, I will come in backwards." As she was getting inside, the other woman closed the door and pinched her head right off. Then the other woman took her head and threw it to the north.

That is why the northern Indians cut off the heads of their enemies. The Indians from this region do not cut off the heads of their slain enemies but leave their bodies untouched.

The daughter of Thunder squeezed the man and got out of him all that the other woman had fed him. Thunder's daughter then became his wife.

LOON'S SON AND THE MONSTER WOMAN (Second Version)[91]

Loon was chief bird in the bay. Loon's son was travelling to the mountainside. On the fifth day he saw a woman sitting there. She was watching for him, wanting him for a husband. Now she kept him and would not let him go. She took him away and brought him to her home.

There she kept him prisoner. She got the food. All she got for his living was mice, lizards, frogs, water dogs and the like. She had him a long time. Then she tried him. She pinched him to see if he was good meat for her to eat. When it was time for her to go out he went to another house where lived Bear, who was a slave.

[90] Narrated by John Xot (Puyallup).
[91] Narrated by John Xot (Puyallup), January 23, 1917.

Loon's son said to Bear, "Grandfather, she pinches me when she comes home." Bear told him what she was doing that for, trying to see if he were getting fat enough. Bear gave him a little knife and said, "When she pinches you, cut her, too, and when she cries out say that your finger nails are growing too long."

When the woman next came home to the young man she told him, "We are going out swimming together in the big lake tomorrow." The young man was willing. So next day they went out in the lake and started swimming. The young man dove and went out to the middle. He came up and gave the cry of the loon.

The monster woman was bathing too, but she could not get out to Loon's son. The last time he went out to the middle of the lake he told her he was going to stay under the water a long time.

The last time he dove he made his escape to the prairie. There were mice and other animals in it, his grandparents. He called on them for help. He told them the monster woman was following him. They said, "We shall fix the ground so that she cannot catch you."

The woman was excited and could not find the young man. She followed his tracks until she came upon the old people digging roots. "Did you see my husband?" she asked the old people. "No," they said. They made the ground soft so that she would sink in the holes and get tired. They helped the man.

Loon's son kept running until he saw a woman sitting watching for him. She was not a zA'gwə. She heard his noise, "Ho-o-o!" The noise of Loon is called lekwA'lXAB in our language. That woman was the daughter of Thunder. She went to meet Loon's son and took him into her house, which was a big rock. She hid him in her house.

She heard the zAgwə coming. The zAgwə came and called to her, "Open the door and let me in. I want to see if my husband is in there. I have lost him and am looking for him." Thunder's daughter said nothing until the zAgwə had called five times. Then she answered, "Open the door, but come in backwards; come in the other way."

The zAgwə said, "All right." Then they let her come in that way. When she got in the house far enough they closed the door on her and cut off her head.

Thunder's daughter threw the head to the north and the rest of the body this way. The northern Indians cut off the head when they kill. The people down here throw the body away.

Afterwards Thunder's daughter took out of the man the food which the other woman had given him. All his food came out alive. After he was cleaned out she gave him real food such as venison. They lived there together. She bore him a little son. Then she took him home to his people.

The first wife of Loon's son was Louse (bA'ctcAd), a pretty woman, by whom he had had a child. When her husband got back home, Louse was blind from weeping. Thunder's daughter felt sorry for her, and restored her features and her eyes so that she could see and was just as pretty as ever.

Now Thunder is Loon's grandfather. When it storms Loon goes on the lakes where it is calm. In April he comes down to salt water. Loon is chief of the salt water people.

LOON'S SON AND THE MONSTER WOMAN (Third Version)[92]

Loon had many female relatives. He did not care for women. All the loons would swim to their house. Loon's blanket was there and swam in the water. The women saw the blankets. They said, "Grandmother, that is my blanket. I want my blanket. Oh, Grandmother, I want my blanket."

Now the ogress (sweyoqW) travelled a long distance. She took the blanket of Loon and she took Loon by the hand to her house. Loon slept with the ogress. She had long nails and scratched Loon so that he became sore. She used to take her basket along with her and do mischief. She would make fire on the stones in a cooking pit and cook people.

The ogress had a slave, Bear. Bear stayed in the other side of the house. Loon said to him, "Old Man, I am nearly dead; see my skin. I am wretched and tired, Old Man." Bear gave Loon a little knife. Bear caught salmon and roasted it so that Loon could eat it and get strong. Loon said, "I am tired." Bear said, "There is a big lake near. If you are tired, go and swim there."

Loon went away. The ogress came back. Everyone said, "Loon is swimming." The people muddied the water and the ogress did not see Loon. Loon ran away. Short-tailed Rat (ska'aD) and Mole (peyA'lqtci) were women. They helped Loon.

Loon kept running. He saw a noblewoman in a house of stone. He wanted a safe place. The noblewoman said, "Come." Loon said, "I will die now." The noblewoman said, "You shall not die; I am a good woman. Do not be afraid; I will be your wife. You shall see your father and mother." She gathered camas and fed Loon.

The ogress came. "Have you seen my man?" she asked. "Oh, he is in my house," the noblewoman answered. The house was of stone. She shut the door and cut off the head of the ogress and so killed her.

That noblewoman made a fire and melted the ogress. If she had not done so the ogress would be here now.

HUMPBACK BOY AND THE OGRESS (First Version)[93]

Some children were on a picnic. One of their number was a humpbacked boy. In giving out the pieces of salmon for the lunch his sister gave this boy the piece near the tail. He complained; he wanted the large part near the neck. So his sister said, "I'll eat the part near the tail, but I shall call the ogress!" So Snail Woman (sweyoq^{w}) came. She was glad when she saw the children. "I shall eat them," she said.

[92] Narrated by Sampson (Green River).
[93] Related by Ann Jack (Green River).

Snail Woman took all the children in the basket on her back and started home. Humpback Boy climbed up on the shoulders of the rest, and seizing a limb on the road, made his escape. Running home, he gave the alarm and said, "The Snail woman has carried off all your children."

"You hold to me and I shall take you home," the ogress said to the children. She made a fire on some stones in a pit. The children she ordered to stand in two rows, the large ones upon one side and the small ones upon the other side. Then she began to sing.

KWƎle'lsox tuwe'əxso
The rocks are getting hot.

But the children took a pole and pushed her into the fire. Then the children turned to little black birds, finches.

HUMPBACK BOY AND THE OGRESS (Second Version)[94]

Away back in the past Snail was a powerful woman who used to carry people off, putting them in a basket on her back. She cooked them for her food. [This witch had a certain basket in which she put children. It was an openwork basket of cedar root, made of twining on crossed warps. She kept the inside of this basket well pitched, so that whatever was put inside, could not climb out of it. Baskets just like the one she had are still used. We employ them in gathering clams. We call such a basket, made in this weave, sqaleoltc, "witch basket." The name of the ogress in myth times was Sxwaiyekw. We call her now-a-days sla'kat or sqAle' (snail).] The basket which she used to carry on her back has become the snail shell.[95]

It came to pass that, as was her custom, she picked up a number of children and had them in her basket, carrying them home to cook. After she had reached home with her load, she put a great pile of stones in a pit, built a fire upon them, and prepared to bake the children as we bake clams on hot rocks. [This happened on the west shore of Sinclair Inlet, just south of the Navy Yard at Bremerton. This place is still called by us, Sqa'le, "witch."][95] As she prepared the fire, and thought of the children she was going to eat she began to circle around the fire and sing:

LUqwa'lcitcid TUwe'uXso
I am going to eat the children.

But there was one among the children whose cunning was a match for the ogress. This was a hunchback, whom the ogress had carried off, thinking him a child. He studied the matter and as a result he said to the children, "Wait until the fire gets good and hot, then we shall push her in."

So as the fire became hot and she circled about chanting, they joined together and with one effort pushed the ogress into the flames. Then it was

[94] Related by John Xot (Puyallup). The portions enclosed in square brackets were added by Dr. T. T. Waterman from information he collected.
[95] Explanatory material by Dr. Waterman.

her turn to beg. "Help me out; help me out." So they picked up a rotten stick and reached it to her. It broke as she seized it and she reproached them. They replied, "The stick is rotten; we can't help it." So the ogress cooked until she burst. [The pieces flew all about. They fell into the water. They turned into the jellyfish which are so numerous at the head of Sinclair Inlet. In August and September the bottom at the head of that inlet is full of jellyfish. You can hardly put an oar down without touching one.][95] Since that time snails have done no harm to people. They used to be dangerous.

After this the children went home. But when they had reached the village, they found that one of their number, a girl, had become a monster, an ogress. All the children and others feared her.

Now a man of the crow people reflected upon this circumstance a great deal. One day a number of the crow people went cruising in a canoe. As they paddled along, many people viewed them from the banks. And as they travelled they sought the place where the monster and her mother were digging fern root (tca'di).[96] They were thinking out some means to make away with the evil child. So as they paddled in their search of the place they sang:

le tca'd tcadi tcai'ya
Fern roots, grandchild;

lo kwɛctai tcai'ya
The fog settles, grandchild;

le tca'd tcadi tcʌ'ʟ
Fern roots, grandchild;

tcaya' ya-ya-a-a-a!
It settles.

As they approached the place where the little ogress lived, the mother heard their song. She was there digging fern roots. So she hailed the crow people. They took the girl and put out to sea. And in order that she might be taken utterly from their ken and never find her way back, they began to sing for the fog to settle, thus:

le kwʌc tcʌb ti swati'utid
Fog and cloud over the world;

le kwʌc tcʌb ti swati'utid
Fog and cloud over the world;

le kwʌc ti stcaiya
Fog settles, grandchild.

So they paddled away out in the bay and the fog settled. When all was ready, the crow people became crows and flew away from the canoe. The canoe

[96] Not identified.

became a tree and the little ogress was perched upon the tree crying. Finally, she came to land, restored to her natural self.

At the place where she landed was a woman digging fern roots. This woman was no other than Scarface, or Raccoon woman, a slave of Thunder bird and his house mate, Skunk. Now these men were away hunting and Raccoon woman brought the guest into the house and fed her. She cautioned her, "When Skunk comes home, he will be jesting and singing, 'Kata kata kata kata,' but you must not laugh. If you laugh Skunk will make you his wife." Soon Skunk came home bearing the quarry, a fawn, which he had taken in the hunt. As he came he jested and sang. But the guest did not laugh, and all was well. But Raccoon said, "You wait till you hear Sio'wiawɛd. He is the husband for you. You will hear the sound of his belt. It is made of live red-crested woodpeckers." Sio'wiawɛd soon came home and laid down his game, and Raccoon woman took it. When Sio'wiawɛd sat down, Raccoon brought the woman in and placed her beside him. So the girl became the wife of Master Hunter.

ORIGIN OF THE CROWS[97]

Five crows got in a canoe. Some one on shore asked, "Where are you going?" "Oh, we are going to dig tca'di, dig tca'di, dig tca'di," they said. The woman on shore said, "We wish to go along."

But the crow men just sang, and paddled with their paddles turned so as not to propel the boat. Also they laughed much. Someone passed wind: suddenly the boat became a stick and they all turned to crows.

CROW WOMAN[98]

One time the crow-woman, Ka'ka, was digging clams. Five trout boys came to the house of Ka'ka. "Ka'ka," they cried, "the trout are destroying your home." But she did not listen. Again and again they cried, "Ka'ka, the trout are destroying your home." Finally she came and looked, turning her head from side to side. "Ka'ka is not my name," said she. "My name is Kwolkwe'lbulo." From that time she flew and became a crow.

COYOTE AND THE SNAIL WOMEN (First Version)[99]

The people were dwelling, as we used to dwell, in a winter house. The children, many of them, were running about and playing outside.

Of the dreaded snail-women there were five sisters, ogresses all. Each of these bore upon her back a huge basket into which she would put any children she could capture.

[97] Related by Jack Smohalla (Green River).
[98] Related by James Goudy (Skagit).
[99] Related by Snuqualmi Charley (Snuqualmi).

One of the snail-women approached the big house at nightfall, seized one of the children, placed him in her basket, and ran home, where she devoured him. Next night she did the same.

When anyone left a child inside a house alone, crying for food, the snail-woman would come and call, "Come outside, here is something for you to eat." Then when the child came out she would put it in her basket and make her departure with all speed. Always Snail Woman watched for the children.

Sbiau, the coyote, heard of the deeds of the snail-woman and said to himself, "I shall make myself into a child and the snail-woman will take me." He went into the house among the people while they were all asleep. He sat by the door and cried for food.

Snail Woman heard the child, as she thought, crying for food. She went near and called. When Coyote came outside, she offered him some bark. "Nephew, this is salmon, come and eat it," she said. Coyote knew it was bark but took it nevertheless.

The snail-woman attempted to seize the child and put him in her basket but Coyote seized Snail Woman at the same time and in the struggle tore her arm from her body. She went home lacking one arm.

Coyote studied within himself, "What may I do with this arm so as to kill the ogress?" He decided upon building a house. He began to build it. He began to build it of nothing but pitch. He finished the house. Then he sent a messenger to Snail Woman with the word, "Tell Snail Woman to come for her arm, I will give it back to her."

The five snail-sisters came to Coyote's house. All came inside except the youngest one. He desired all to come inside, but the youngest refused. He told her to stick her tongue out. She did so and Sbiau bit her tongue off. Then she could not tell her sisters anything.

Coyote came back into the house. He began a medicine dance inside. The four snail-sisters also started to dance. When they saw the arm they were beside themselves in the dance. They went mad as they danced. Coyote placed the arm back on Snail Woman. He put it on the wrong place. Snail Woman went crazy, jumping about.

When Coyote found that they were beside themselves with dancing he went to the doorway and kindled a fire. The house began to burn.

All this time the youngest snail-sister was trying to warn the others, but she could not speak. The house burned and the four snail-sisters perished. Coyote had killed them.

The youngest snail-woman, having lost her tongue, ran home. Coyote pursued her. He overtook her at her home and killed her. So the last of the snail-sisters was killed.

There were five snail-children at the home of the snail-sisters. Coyote tried to kill them but they began to eat him. They ate him a piece at a time. They ate all the flesh from his body; he was all bones. He went out to fill his body with flesh and came in again. He asked his brother what he should do but his brother would not tell him.

The last time Sbiau went outside his brother told him, "As you enter the house you will see five objects hanging from the rafters. Knock those all down and you will kill all the young snail-people." Coyote went in and did as he had been told. As he knocked down one of the hanging objects one of the snails died. Thus he continued until all were dead.

Then Coyote said, "The generation of real people is about to appear and there shall be no snail-woman to prey upon the people." Had it not been for the labors of Coyote we should have had Snail Woman with us yet. As it is, she is only a harmless little snail creeping along the ground.

COYOTE AND THE SNAIL WOMEN (Second Version)[100]

A child was crying. His parents said, "If you cry the ogress will come." The child did not stop crying. The parents left him and went to another house.

The ogress (sweyoqw) came. She said, "Ah, take this dried salmon and eat it. Don't cry or the ogress will get you." "You are the ogress," said the child. "Eat this or the ogress will get you!" said the woman. Now the child takes the ogress by the wrist. He drags her. Now she cries, "Ah, Grandson, you're breaking my arm." He pulls her arm off. Now she goes away.

The boy runs to his parents. "I pulled the ogress' arm loose," he said. "Don't lie!" said the parents. "Oh, I did," the boy answered. "You're just lying," they answered. Then they saw the arm. It was twitching; the hand opened and closed.

On the next morning Xode came. The people said to him, "O Chieftain, the ogress will eat us." Xode replied, "It will be well if you get pitch." They got pitch. They split it and bound it in bundles.

They went at night to the house of the ogresses. There were many of them inside. The ogress whose arm was torn off said, "O kinsman (sbalo'tsɪd), your child did this!" Xode answered, "I shall restore you."

It became dusk. Xode said, "Well, dance now; you will get warm and sweat. Then I shall put back your arm and it will be good again, and solid. When you dance you must sing.

oyo'ʟ tce'ʟ ati sbalotsɪd tce'ʟ
Come dance (?); kinsman dance (?)."

While they were dancing Xode got pitch and made a fire against the house. One woman was at the door. Xode said, "What is that in your mouth? Stick out your tongue." She stuck out her tongue and Xode bit it off.

The one whose tongue was bitten off could not tell her sisters about the fire. All the women were burned up, but the young woman and her tongue were gone. That was the end of them.

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[100] Narrated by Tom Milroy (Upper Puyallup).

CRANE BRIDGE[101]

Crane once killed a snail-woman.

A man once said to his brother, "Don't go to yonder place, the snail-women are there." The brother went a short distance and came back. He went a little farther and came back. He went a little farther. He saw smoke. "There are people there; my brother is crazy," he thought.

He saw people. "Oh, be seated, kinsman," they said. He thought, "I guess they are snail-women." He sat down. They said, "Sit down, the snail-woman may get you." Then they went out with their baskets.

The man jumped up and ran from the house. He saw Crane with a canoe. He cried, "Oh, take me; the snail-women are after me." Crane took him across the river in a boat.

The snail women returned to the house. They followed the man's tracks to the river. They saw Crane on the farther bank building a canoe. Said the snail-women, "Oh kinsman, did you see the young man whom we are following?" Crane said, "Yes, I took him across." "Oh friend, take us across; we are following him," they cried.

Crane came down to the river. He sat down, stretched his leg across the river, and said, "Come across the river on my leg." "Oh, I will fall," said Snail Woman. "No, you must do as I direct," said Crane. Snail Woman started across. When she was half way across Crane moved his leg and Snail Woman fell off into the river and drowned.

Crane said, "It shall not be as now with the people that shall come after. There shall be no ogress to kill the people that shall come after."

CHIPMUNK AND SNAIL WOMAN (First Version)[102]

In the old times Chipmunk was a little boy. He lived with his grandmother. Her name was XəXai'əXʌlkɪd.

Snail-woman was eating bugs near by.

The little boy went out to gather blackcaps for his grandmother. As he picked the berries, thus he sang:

xodetca'aa·· tsakaiya'aa·· ʌtəxe'ts tolʌ'kwʌltcɪd toke' təkwʌ'l
I save; I take to Grandmother the red ones; I eat the black ones.

The little boy was sitting by a big bush while he sang. Snail Woman heard him singing. She wanted to eat the little boy. She was a witch. She carried a basket on her back with hot rocks inside it. She used to put children in the basket and cook them.

That old witch called and said, "Come, Grandchild." Snail Woman had painted stripes on herself and she said, "See! you are my grandchild." But the little boy said, "No, my grandmother is in the house."

[101] Narrated by Tom Milroy (Upper Puyallup).
[102] Narrated by Ann Jack (Green River).

He jumped on an old log to get away. Snail Woman threw rotten sticks at him and tried to seize him. He jumped and got away, crying, pʌts pʌts pʌts. Snail Woman scratched him with her black fingers and left his body striped with black. The little boy turned to a chipmunk. He was Chipmunk when he got home.

When Chipmunk got home his grandmother hid him under a pile of fresh water mussel shells (Xoled). Those mussels are found in a creek this side of Black Diamond.

The old lady had tattoo marks on her body. Snail Woman came up looking for Chipmunk. "Kinswoman (sbalotsɪd)," she said, "how do you tattoo yourself?" "You must smear pitch over your body and roll on the hot stones in the fire as I do," the old woman said. "It will make your flesh soft."

Snail Woman tried to jump in the fire. She was afraid and held back. On the fifth trial she jumped in the fire in the cooking pit. "I'm burning; I'm burning!" she said. She turned about and tried to get out of the cooking pit but could not. Chipmunk's grandmother took a forked stick (asiəks) and held Snail Woman down on the hot rocks until she died. Then she took the mussel shells off Chipmunk and he came out of hiding.

Snail Woman turned into a little snail such as she is today. She is harmless now and does not eat people.

They covered Snail Woman with leaves and moss. The next day Snail Woman's four sisters came looking for her. Chipmunk killed them with stones and they turned to swallows.

CHIPMUNK AND SNAIL WOMAN (Second Version)[103]

The four younger sisters of Snail Woman were out looking for her. They said, "Perhaps our sister sat down here looking for bugs." The younger sisters took off their cedar bark skirts and broke the cedar bark in the ground and made a dust. They were very lousy.

They came to the place where the elder sister had been roasted in the cooking pit. They had heard Chipmunk say, "We have left some good food in the cooking pit." The sisters ate what was cooked. The youngest sister said, "I do not eat," but she did eat.

They all became thirsty. They went to the river and drank. "My sister's eyes! My sister's teeth!" they said. They saw their own reflection in the water.

"I told you not to eat it," said the youngest sister. All four cried and ran. They vomited and as they vomited, they said, "It tastes like my elder sister."

Two men rolled stones down hill upon the women. One snail-woman was killed. Her sister said, "Where are you?" but there was no answer. Then the men heaved a stone and killed another sister.

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[103] Narrated by Ann Jack (Green River). Alternative to the last sentence of the first version, which was probably an invention of the interpreter.

Note: A place on Green River, where the snail-women are supposed to have slid is called sweyuctsauio or sikwiʌqtsauio.

There were two sisters left now. They went to the river. They saw two fishermen in a boat. They said to the fishermen, "Take us across." The men filled the snail-women's baskets with stones till the canoe shook and overturned the women. Thus they sank.

CHIPMUNK AND SNAIL WOMAN (Third Version)[104]

Snail Woman had four sisters, younger than herself. Snail Woman made ready and said, "I am leaving the house to hunt for food. If I do not return by night you may look for me." Then she left on her search for children to eat.

There were people living along the banks of the river and she used to prey upon these. Among them lived an old woman and her grandson. These were the chipmunk people.

The little boy was wishing to go and pick black-cap raspberries but his grandmother would not consent. The grandmother feared Snail Woman, but the boy said, "She will not eat me; I will not make any noise." At last the grandmother gave the boy a basket and sent him out to pick berries, warning him, "Do not make a noise; something may catch you."

That little boy was Chipmunk. Chipmunk went out and sat by a bush and picked berries. As he picked the black-cap raspberries this is what he sang: "The ripe ones I shall eat; the red ones I shall put in the basket for Grandma."

diL ki ko kwA'lə lelA'kwəd tcAd
diL ki xə xetsəla kixa dedso kaia

Chipmunk kept on singing. Snail Woman at last heard him and came. "I did not tell you to sing that song; I told you to be still," she growled. Chipmunk leaped out of her reach to the top of an old rotten stump.

"You will get hurt up there on that place, grandson; come down," she called. "No, you are not my grandmother; I shall not come down," he answered. Chipmunk was planning how he might escape. He took a piece of rotten wood or bark and threw it down. Thinking it was he, the old snail-woman sprang for it. "Now I know you are not my grandmother," said Chipmunk. "I wished to keep you from getting hurt," said Snail Woman.

Snail Woman kept on calling the little boy grandson and asking him to come down. "My grandmother looks different from you," said the little boy, "She is tattooed on the face; you have no tattoo mark on the face."

Again he threw down a piece of rotten wood and again Snail Woman sprang after it, thinking it was Chipmunk. Chipmunk said again, "I know you are not Grandma," and again Snail Woman said, "I thought you might get hurt."

Chipmunk studied. "This time," he thought, "I shall jump." He threw another chip a great distance away. As the ogress leaped after the stick Chipmunk jumped. Snail Woman looked up and missed him, then saw him running along the ground. She chased him. As he was on a log and her fingers were

[104] Narrated by Snuqualmi Charlie (Snuqualmi).

closing upon him he escaped with deep scratches on his back. These are the stripes on the chipmunk's back.

Chipmunk reached home and found his grandmother weaving baskets. He told the story of his adventure with Snail Woman. His grandmother hid him under the shell of a fresh-water clam. (The name of that is Xolaid. The name of Chipmunk's grandmother was XəXaiəXʌ'lkɪd.)

Snail Woman came. She said, "I was following a child and I missed him. Did you see one?" "No, I did not see anyone." "The boy had a grandmother, who looked just like you, tattooed on the face. Are you his grandmother?" "There are many people living across the river who are tattooed. Chipmunk must live across the river." "How did you tattoo your face?" "Do you not see that cooking pit? I merely got in the fire there and rolled about and came out, then pressed my face with my fingers."

Snail Woman was eager to be tattooed. Chipmunk Woman gathered wood and kindled a fire. When all was ready and the fire was removed from the stones, Snail Woman began to go round the fire singing, "I am afraid: it is too hot. I am afraid: it is too hot."

a'ɪ.ə ba'dɪ.ə a'ɪ.ə ba'dɪ.ə

While Snail Woman was singing Chipmunk Woman pushed her into the fire. Writhing she screamed, "Pull me out; I am burning." Grandmother called to Chipmunk, "Get a forked stick." Chipmunk did so and they pinned Snail Woman to the baking stones and held her there till she perished. Grandmother covered Snail Woman with leaves and boughs to cook her. Then Grandmother and Chipmunk fled across the river.

Snail Woman had said to her sisters, "If I kill anything I shall save it for you." The sisters now came and found meat roasted on the stones. The two elder sisters ate of it and vomited. They died. The two younger sisters did not eat of it.

These two younger sisters came to a bluff overlooking the river. They sat down. While they were sitting there a man in a canoe (his name was StcʌpXW) took a sling (xextiyʌstɪd) and threw at them until he struck the elder of these two sisters in the head. She slid and rolled down towards the river.

The younger sister thought that one (the man) was sliding and she called out, "How is the sliding down there?" "Pretty good." Then the younger sister slid down the hill calling, "Sbalotsɪd, come after me! Sbalotsɪd, come after me!"

The man paddled across for her and called to her, "Sbalotsɪd, keep your eyes closed in my canoe. It is easily tipped; it may tip over. If you open them you will shake the canoe." As soon as she entered the canoe, she closed her eyes.

The man said, "As soon as the canoe strikes you must jump out." The canoe entered the riffles and struck a boulder. The snail-woman jumped out and was drowned, and that was the last of the snail-women.

LYNX AND GRIZZLY[105]

Lynx (tca'tcəb) was in the Klickitat country. He got Grizzly (tca'tɬkəb) for a wife. She knew how to kill deer and elk. Grizzly said to her man, "Do not go to that place yonder; if you go you will come to evil." Lynx thought, "What harm is in that place yonder?" Now he goes thither. He saw a house with much smoke and people inside. He saw five women; they were pretty.

One of the women said, "Why not stay with me to live? Let us get married." Lynx said to the woman, "My wife is an ogress; she will eat me if she learns where I am." The woman said, "I am not an ogress; let us go to Puyallup." They started on the road to Puyallup.

Grizzly missed her husband. He did not come back and she knew. She said, "Oh, he has got a new wife." She followed them. The new wife, Sqwatad by name, grew tired. Lynx said, "Oh, the ogress is coming after us." But Sqwatad sat down and embraced him. Pretty soon he said, "Oh, do you know she is coming?"

Grizzly came. She seized the new wife by the head, tore the head in two and cast it apart. She seized the man, tore his head in two and cast it apart. Then she cried, "Oh! I am mad; I have killed my man. If I had killed the woman alone it would have been all right, but I have killed my man. I shall go back."

BUFFLEHEAD AND SQALE[106]

Bufflehead was named sbəbai'kəxʌd when he killed the giant woman at the Bremerton Narrows. That place is north of Colby, between that place and the narrows.

There are many jellyfish at that place. They are the menstrual discharge from sqʌle; that is why they are called ka'lalił talbyux, "filthy people."

Having set his basket of water on shore, Bufflehead took Giant Woman with him in a little boat (sde'txwil). He told her, "When you are in the boat keep your eyes shut; if you open them you will drown."

Out they go. Bufflehead jarred the boat. He blamed Giant Woman, "I told you never to look; keep your eyes shut!" So he killed her. The water is rough at that point.

(I drank in 1897 from the basin of water that Bufflehead carried at that time. My companion also dipped a bucketful of water from it but the spring remained just as full as before. In 1917, when I returned to that place I found that somebody had chipped off the stone of the hillside and the water was gone.)

THE MENSTRUATING ROCK (First Version)[107]

The point west of Sumner is called tla'ɬəwɪtks. That is where Sxode turned a woman to stone. She was a wild woman; she was sxweyoqW. Xode killed her with a hammer. The same thing happened at Brown's Point, also at Yakima. Now there is much blood and water coming from that stone.

[105] Narrated by Tom Milroy (Upper Puyallup).
[106] Narrated by Joe Young (Puyallup).
[107] Narrated by Jack Smo'xlə (Green River).

THE MENSTRUATING ROCK (Second Version)[108]

The big split rock at the point of the hill west of Sumner is known as tla'ʟowulks (or tla'ʟowudks). There Transformer killed the ogress by splitting her head open with a stone hammer. She used to call and entice the passers-by, and then kill them. Transformer pretended to be deceived by her and then killed her.

It is a menstruating rock. There are five such rocks. One of them is in Lewis County.

THE BROTHERS KILLED BY A MONSTER (First Version)[109]

In the ancient times a big beaver of the kind known as Xwi ye'ldz lived in the swamp (Kelly's Marsh, east of Sumner). It was his practice to kill the people and eat their hearts.

At last one of five brothers went to kill the monster. The monster killed him and ate his heart. The second brother went to kill the monster. He, too, was killed and his heart eaten. The third, also, met the same fate. The fourth was killed, but his heart was not taken out.

Then the fifth and youngest brother went and killed the monster beaver. Then he turned to the last brother who had been slain, and stepping over the body again and again brought the dead brother to life.

Then he said, "The generation of beings about to be brought on the earth shall be mortal. Of each family some shall die, but not all; some shall be left."

THE BROTHERS KILLED BY A MONSTER (Second Version)[110]

There were five brothers, hunters, who lived in the same house. They were all wealthy. The oldest said, "I shall go to seek a wife tomorrow."

Next morning he went to seek a wife. He traveled all day. There came a heavy rain. Near night the man saw a deer, but failed to kill it. The deer ran. There was much rain. He could hear some women singing, "Ya' ya ya' ya." There were ogresses. The man ran in that direction. "I shall get a woman," he thought, but it rained only the harder.

It became dark, while much rain fell. The man found a fir tree and under it a dry place to sleep. "I shall sleep here," he thought. He made a fire. He lay down.

Late at night he fell asleep. A voice called, "How are you? Do you sleep?" "Yes, I sleep," was the answer. Five times the voice called. Finally the man fell asleep. Then the monster came down the tree and killed him; then hid him behind logs. This happened also with the next three brothers.

The youngest brother cried, "All my brothers are dead!" He set out, as the others had. He heard a woman singing. It was the ogress. The young

[108] Narrated by James Goudy (Skagit-Puyallup).
[109] Related by John Simon (Upper Puyallup, Tuwakwabc).
[110] Related by Jack Smo'xlə (Green River).

man laid down his quiver and covered it. The ogress came down the tree in the form of a bear and tried to kill the quiver. The young man kept shooting arrows from one side and killed the ogress. He brought his brothers to life.

One of the brothers said, "I have slept a long time." "Yes, you have slept; you were dead, killed by a bear." The first brother had been dead so long he could not stand. Nowadays it is not dangerous for people in heavy shadow, but only in the dead dry timber. Formerly the shadow would kill people. It used to be a woman, that shadow.

THE BROTHERS KILLED BY A MONSTER (Third Version)[111]

There were five brothers of whom the four elder were wolves. The youngest was called Siso'bcid. There was news one evening of a feast at a distance and the oldest wolf brother prepared for a journey to that place. Early in the morning he set forth, taking with him a bow, arrows, and quiver.

He journeyed along and every bird he found he killed and hung upon a bush. Toward evening he heard a woman, as he thought, singing, so he went in search of her. He went along; he found Bluejay. He aimed and shot an arrow at Bluejay, but missed, and the bird flew away singing "Ka'tsa, ka'tsa, ka'tsa," in mockery.

Next the wolf brother found Deer standing in his path. He drew his bow and shot, but the arrow missed and Deer escaped. The wolf brother passed on. It was getting late now and night was settling on the land.

The wolf brother came to a place of shadow. "Here is a good place to camp for the night," he thought, "Here I shall be dry and rest safely." So he built himself a fire, having kindled it from his bundle of dry cedar bark. Then he lay down to rest.

Darkness soon had covered all the earth. Lying there, Wolf brother heard a voice from the shadow asking, "Are you still awake?" and to this he replied, "Yes, I am still awake." Again the voice asked, "Are you still awake?" and again he answered drowsily, "Yes, I am still awake." Again the voice asked and again the man answered still more drowsily. The fifth time the voice asked there was no reply. This time the man had fallen into a deep sleep.

Immediately the monster of the shade came down and slew the man. It cut out his heart and devoured it, then cast the body behind the tree where none could see, and ascended the tree again.

When the oldest wolf brother had set out he had said, "If I find a big celebration I shall be gone all day tomorrow." At the close of the morrow the oldest brother had not returned and the second oldest said, "If my elder brother has found a big celebration I shall go likewise." So he set out the next morning.

He traveled along. He found a bird hanging from a bush. "This is what my brother killed," he said. He did the same as the oldest brother. He heard a woman singing where his older brother had heard her the day before. "The

[111] Related by Susie (Lake Washington).

place where that singing is, is where I shall find my brother," he thought. "There are many people where that singing is."

The second wolf brother found Bluejay in the same place as the oldest, aimed and missed, and the bird flew away mocking. He found a deer, aimed, missed, and the deer ran away. This happened at the same place as on the former occasion.

Wolf brother came to a place of shadow. "This is a good place to camp," he thought. "Here is the fire my brother had." So the second wolf brother kindled a fire and lay down. The supernatural being of the shade called down to him, "Are you awake yet?" "Yes, I am still awake," he answered. So it went until the fifth time when there was no answer from the man. Then the supernatural being came down and cut out his heart and cast the body behind the tree.

The third wolf brother said, "My brothers are having a good time and I shall join them." So on the third morning he set out upon the journey. He found a bird in the same place his brothers had found one and he killed it. He hung it upon a tree. In the same place as his brothers he found a bluejay and a deer, and like his brothers he drew his bow, shot his arrow and missed.

Like them he found the place of the shadow. Like them he kindled a fire and lay down to sleep. The voice called and the brother answered till the fifth time, when the being came down the tree, cut out his heart, devoured it and cast the body away.

The fourth wolf brother said to Siso'bcɪd, the fifth and youngest, "My elder brothers are having a good time and they are among a great concourse of people. I shall set out to meet them tomorrow." So he set out and did as his older brothers, and came to the same end.

Then Siso'bcɪd, the fifth brother, made ready to set out on the same journey the fifth day. He got everything ready, his bow, arrows, and quiver. He went a little distance away from his quiver and called to it. The quiver did not answer as it should; it was not modeled right. So he worked upon the quiver to make it talk more plainly, and put it back in its place. Then he went off a little distance and talked. This time the quiver answered properly and the man said, "You are perfected now."

Next morning he started out upon a journey to find his brothers. On the way he found hanging in the tree the birds which his elder brothers had killed. The one first killed was now half decayed. He went on. He killed no birds. He went on till he found a bluejay. He killed it. He went on and found a deer. He killed it. He came up to the shadow place. He addressed his brothers thus:

tiʟa'xwsoʟ tul dzɛgwa
——— (?) from the monster.

He kindled a fire in the same place as his elder brothers had kindled it. He laid the quiver down by the fire, then went on the other side of the tree and stood watching for the monster. The spirit of the shadow called, "Are

you awake yet?" The quiver answered, "Yes." The fifth time there was no answer and the spirit thought, "He is asleep." Then the shadow came down to kill this man as he had the others. He went to the quiver and attempted to cut him open, as he had cut the others, but Siso'bcɪd shot him with his arrows and killed him.

Siso'bcɪd then took the dead bodies of his four elder brothers and laid them side by side a half step apart. He cut open the shadow, took out the hearts it had eaten, and placed them back in the bodies of his brothers. In the body of the brother next older than himself he first placed the heart, then stepped over the body five times and the brother rose. To the next elder brother he did the same and the same with the next. But the eldest he could not raise because the heart was now rotten. Many times Siso'bcɪd tried to raise him, but the oldest brother could move only a little. Siso'bcɪd gave up the attempt because the heart was rotten.

He said, "The generation of human beings is coming soon." The oldest is now the first to die.

He cut up the cəba'lop[112] and threw the pieces in all directions. He said, "There will be no shadow-monster. Where there is shade, it will be a good place to camp, now that people are coming into existence."

THE SUCKING MONSTER (First Version)[113]

Siso'bcɪd went on with his three living brothers. They killed many deer. When they had killed two or three, Siso'bcɪd would hold them till they became small and easy for his brothers to carry, and thus they would bring them to camp without great effort.

The brothers went on till they found an old man sitting. He was a monster of the kind that would draw to him and eat anything that came by, bird, beast, or anything. Siso'bcɪd recognized the monster before they had come near him. This monster was named Batks. He was of the kind that is called so'totsid; the kind that would draw anyone to him in spite of one's self.

Siso'bcɪd and his elder brothers came to where Batks was sitting. Batks thus addressed them, "I am full now, but I shall eat you tomorrow." The brotherers camped at this place until next day. The next morning, Batks was hungry. Siso'bcɪd said to him, "We have plenty of meat for your breakfast, which you may eat to appease your hunger." Having thrown down the game Siso'bcɪd made the carcasses big again and very fat. He cooked the meat and gave meat and soup to Batks, who ate it all.

The monster said to Siso'bcɪd, "I shall eat you today, sometime when I am again hungry." Batks was full and sleepy. He said, "I had better sleep awhile. There are plenty of lice on my head; you had better look for them." Batks fell

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[112] The site of Old Tacoma is cəba'ləp, Shadow Monster. It is probable that this myth was localized there.

[113] Related by Jack Stillman (Snuqualmi) and Susie (Lake Washington).

asleep. Siso'bcɪd sat down and looked for lice on his head. He addressed his brothers, "Go on! Don't stop! Run as hard as you can."

Siso'bcɪd stayed; his brothers were gone. Soon they had passed four rivers. He arose. He said, "What shall I do now? I shall make a little dog." He made a dog and told him to look for lice. The dog looked for lice. Siso'bcɪd said, "You are perfected now."

He was now about to follow his brothers. He had five arrows. In five directions he shot them. He told the dog, "If Batks wakens and asks where we have gone, bark in this direction the first time." The monster soon awakened, and asked where the brothers were. The dog barked in the direction pointed out. Then Batks drew everything from the direction indicated until he drew in the arrow and found that Siso'bcɪd had not gone that way.

Batks again asked of the dog where the men had gone. The dog barked in another direction. Batks drew in everything from that direction until he drew in the arrow and found that Siso'bcɪd had not gone that way. Thus did Batks until the fifth time. The fifth time, after he had gotten four arrows, Batks drew in from the direction in which Siso'bcɪd had gone.

First he drew in the dog. Siso'bcɪd had told the dog, "If Batks draws you in, eat out his heart." So after Batks had drawn in four arrows, he drew in the dog. The dog began eating the monster's heart.

Batks was now drawing the brothers. Siso'bcɪd now asked his brothers, "Have you a supernatural helper?" Each answered. The oldest told what his helper was. His was the snow. Batks drew in the snow. He asked of the second brother what his power was. "The supernatural helper of our elder brother was worthless," he said, "The monster sucked it in." "The sand is mine," said the second brother. Batks drew in the sand, but the dog was still eating at his heart. Siso'bcɪd asked the third brother what was his power. "Mine is the dry brush," said he. This also was drawn into the maw of the monster. By this time the monster was getting weak.

Now Siso'bcɪd called on his power. His was the down of the cottonwood tree. All this down was sucked in by the monster. By this time the dog had eaten all the heart and the monster was dead.

Then Siso'bcɪd and his brothers went back to the monster. They opened the monster and got out the dog. It ran about. They cut up the monster and threw the pieces in all directions, throwing the head to the north.

To the monster they said, "The generation of people is coming and there shall be no monsters; the people will kill them." So the monster was destroyed.[114]

THE SUCKING MONSTER (Second Version)[115]

Wildcat had four brothers, two of them wolves and two of them cougars. They were famous hunters and would bring deer, bear and all manner of game

[114] There is a third story about the five brothers but we do not remember it (Susie and interpreter).

[115] Related by John Xot (Puyallup).

home to camp. Wildcat, their little brother, was not their equal in the hunt, and they were accustomed to leave him at camp to keep the pot a-boiling. So he was always cooling and eating the savory venison and bear meat.

Upon leaving camp his brothers, the wolves and cougars, would caution him, "Stay at camp and do not let the fire go out." On one of these occasions, however, Wildcat became forgetful of his brother's instructions, and while his attention was directed elsewhere, the juice of the meat kept boiling over and spilling upon the fire till the embers were utterly quenched.

Now across the valley there lived a monster, Batks by name. Batks would kill anyone who ventured near him and the brothers were all fearful of him. At this time the old man was sleeping, with his back to the fire. Wildcat thought, "There is my chance; I will take an ember from that fire while Batks is sleeping." So he made his way to the camp of the old man, and while the old man seemed to sleep he took the fire and made his way back to camp.

By this time his brothers had returned from the hunt. Wildcat told them, "Brothers, while the meat was cooking the juice boiled over and quenched the embers. Nevertheless, I have snatched a coal from the fire of our neighbor and he did not know it." "Oh! Be sure he did know it," said the brothers. "We shall fall into misfortune."

Hardly had they composed themselves when Batks, himself, appeared. "My grandson came and invited me to your camp," he said. Much as they feared him, the brothers made the best of it and offered the old man food. They fed him, and they fed him and they fed him. He ate and ate and ate. He ate all the meat in the basket and then he drank all the juice. Then he said, "Well, my grandchildren, I am going to sleep. When I wake up I will eat some more." And he went to sleep.

As soon as the old man had gone to sleep, Wildcat and his brothers left camp and did not stop till they reached a hill. Then they took counsel among themselves. "He will merely draw in his breath and draw us toward him whether we will or not, for whatever he will he draws to him and it is destroyed." The elder brothers, the wolves and cougars each named his helper. "That is my helper," each one said. "With this I shall save myself." Thus all the brothers spoke. At last they said to the youngest, "What is your supernatural power?" "Oh! I have none," he at first replied, diffidently. "Have you no power?" "The cotton that blows from the cottonwood and willow in seed time is my power. That is the only thing that I have received."

Now the old man drew in his breath. He drew in and drew in. The wolves and cougars could not withstand his power. As they were about to lose their hold, the little one called upon the cottonwood down and willow down for help. When Batks continued drawing in, the down filled his nostrils and his lungs, like a storm of snow and he burst open.

Then the five older brothers said to Wildcat, "We are going to leave you. We shall hunt and feed upon the deer and larger game. If a portion of the carcass is left you may consume it. At other times you shall follow up the creeks and feed upon the salmon." After saying this they became wild.

TRANSFORMER AND THE MOUNTAIN (First Version)[116]

Long ago T'qobəd was a person. She always knew when anyone was traveling near and used to suck in her breath and devour such a one. She drew in cougars and all kinds of animals.

Xode found out about it. He thought, "It will be bad if she keeps on devouring people in the future age; it will not do for her to eat people. I shall kill her and turn her to harmless rock." Xode made three ropes.

He crept up to the mountain (and fastened himself with the three ropes). He tied one (to a tree) to the right of him, one to his left and one straight behind him. He sat up so that T'qobəd could see him.

T'qobəd said, "Oh, a man is sitting there. He must be the zəgwə stobc (Transformer)." She asked, "What do you want?" Xode said, "Oh, I am coming to draw breath (with you and see which is the stronger). But first let us vomit and see what each one of us ate."

T'qobəd said, "[Very well], I shall vomit first, you afterwards." Xode said, "Very well, we shall have our eyes closed. When we are through we shall both open our eyes and see what each one has eaten and thrown up."

T'qobəd vomited first. She threw up the bones of the people she had eaten, nothing but bones. Xode drew the bones toward his side. Xode vomited a handful of the red seed pods of the little wild rose and shoved it toward T'qobəd. "Now open your eyes and you will see," said Xode. T'qobəd opened her eyes. "When was I eating these things?" she wondered. "Oh, that man is a zəgwə (ogre)."

"Now we shall draw each other; get ready. I shall be the first to draw," said Xode. Xode drew; he raised T'qobəd a little from the ground.

T'qobəd drew. One of Xode's ropes broke.

Xode drew a second time. He raised T'qobəd a little higher this time. She was frightened.

T'qobəd drew a second time. Another rope broke. Xode had only one rope left.

Xode drew a third time. He raised T'qobəd still higher than before.

T'qobəd drew a third and last time. She drew and drew him inside and smothered him. Xode was inside the mountain among the cougars. He said, "Get away; give me room to start a fire." Xode got his fire drill ready and made a fire.

When the fire got good and hot the grease began to drip and drip. As the grease dripped on the fire it got warm and smoky inside. As the fire grew hotter the ogress began to squirm about and ache. After a time she ceased to move. Xode thought, "She is dead now." Then he walked out and looked at her. "She is dead."

[Xode pronounced judgment], "You shall not do thus any more. You shall not suck the people in. You shall be a [mere] rock. There shall be water running out from you; there shall be water inside you. People shall step over your legs and you shall not molest them."

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[116] Narrated by Tom Milroy (Upper Puyallup).

TRANSFORMER AND THE MOUNTAIN (Second Version)[117]

T'qobɪd was a woman in the ancient time. She was bad; she ate people. Her feet were everywhere. She killed one, two, three. She ate Grizzly, everything.

Xode thought, "It is not good for the mountain to eat people, not good for the later people. I'll kill her." He killed her.

Xode crept up; the mountain did not see him. Now he is near. He fastened three ropes to his body and tied them to three trees behind him. He wanted to learn if that mountain were stronger than he. T'qobɪd saw him. She asked, "What do you come for?" Xode answered, "I came for you; who is the stronger, you or I?" The mountain said, "What do you want to do?" Xode said, "To learn who is the stronger, let me see what you eat." The mountain said, "Very well." Xode said, "You vomit first." The mountain said, "Very well." The mountain belched, and out came the bones of Indians. Xode raked in the bones. Xode vomited berries and pushed them towards the mountain, saying, "See my food."

The mountain saw the red berries and thought, "Where did I eat them? I do not know what those berries are. That Indian is strong." Afterwards she said, "Now! sototogwəlʌ'xtciL (let us begin to draw our breath)." Xode said, "I first." He drew. The mountain was afraid; she rose up. The mountain drew and Xode rose. He broke one rope, only two were left.

Xode said, "Well, I shall do the same as you." He drew a second time. The mountain rose straight up. The mountain drew and Xode rose up. He broke another rope. Only one rope was now left.

Well! Xode drew a third time. Then the mountain drew a third time. Xode broke the last rope and was drawn inside the mountain. He found bear and other animals inside of the mountain. He said to them, "Go away, I shall kindle a fire." He kindled a fire and caused much smoke and a great heat so as to melt all the fat from her body. She shuddered. Now she is dead. Xode got out. Then he pronounced judgment upon her.

"Well! In the future you shall be harmless rock. You shall not eat people. People will walk upon you and you shall not eat them."

THE FIVE BROTHERS AND THE BEAVER (First Version)[118]

At the end of Kelly's Swamp, east of Sumner, known as kwʌ'xtci there lived a beaver. He was a king-beaver, but not of the kind known as zʌgwə.

Some brothers were discussing among themselves what should be done. No one had been able to kill the beaver. One of the brothers, who was named Xwia'tcap, said, "I can kill the beaver." "No, he will kill you," said his brothers.

However, Xwia'tcap made himself a spear pointed with elk-horn, with a cord of elk-hide attached to the shaft. Coming within range of the beaver, Xwia'tcap secured the free end of the thong to a sapling and cast the spear straight at the beaver.

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[117] Narrated by Tom Milroy (Upper Puyallup).
[118] Related by John Simon (Upper Puyallup).

As soon as the spear was thrown the hunter ran. The tree held the beaver impaled by the spear. Struggle and bite as he might, the beaver was not able to free himself nor to injure the man. Finally Xwia'tcap called his brothers and they quickly killed the beaver.

THE FIVE BROTHERS AND THE BEAVER (Second Version)[119]

There is a big rock on the right bank of the Duwamish. The name of that rock is "Beaver House." There is a story about that.[120]

Five brothers lived in one house together. The eldest brother heard about the monster beaver that used to live in the swamp. He wanted to kill and eat that beaver. He went out to kill the beaver. He came home at night, tired out. The big beaver had almost killed him.

The youngest brother slept all the time, day and night. The elder brothers said to him, "Get up and help us." The youngest brother replied, "I cannot do anything," and went back to sleep.

The youngest brother was dreaming of Thunder. Thunder said to him, "I and you will kill Big Beaver." The boy was getting power from Thunder, while asleep.

The elder brother went out and fought, but again Big Beaver nearly killed him. This was the fourth time.

On the fifth time the youngest brother said, "Do not go. I am getting ready, prepare my weapons." He had power from Thunder. It was getting near noon. He said to his elder brothers, "Stand there and watch him."

Thunder came down. That lightning broke the rock in two. Big Beaver got out. The elder brothers ran away.

HOW DATCAP KILLED THE BEAR[121]

Some men were saying, "Who is strong enough to kill the bear?"

One of them, DA'tcap by name, said, "I am stronger than any of you. I can kill him." Thereupon they searched for the bear's sleeping place. They found him under a log.

"Here he is; let's get him out," they said. The bear began to creep out.

DA'tcap had brought a stone with him. Seizing the bear by the ear, DA'tcap struck him five times with the stone and killed him.

MINK AND HIS GRANDMOTHER (First Version)[122]

Mink said to his grandmother, "I want to go and fish." He went fishing. Other fishermen got a great many fish. He made a slIdo'p. Mink said, "Grand-

[119] Narrated by Dan Silelus (Lake Washington).

[120] A rocky knoll on the right bank of the Duwamish, east of the interurban railway bridge is called by other informants, skiA'kw, which is said to mean "Beaver House." Dan calls this place t'pa'ltXW; cf. the name of the grandmother of Moon.

[121] Related by John Simon (Upper Puyallup).

[122] Related by Jack Smohalla (Green River).

mother, I want your tsowiL to put on the hook." Mink's grandmother cut and gave it to Mink. He put it on the hook. He fished and caught one fish.

Mink went home and took the fish to his grandmother. "Take the fish." She took one fish. "Why are you so slow?" (she said). "I have many fish in the boat but they will steal them."

Mink rubbed and many fish came. He had lied to her. He said, "You are very slow; I am losing many fish."

MINK AND HIS GRANDMOTHER (Second Version)[123]

The people were trolling for Dolly Vardens (p'A'satc); everyone was getting fish. There were two men in one canoe. Each time Mink met them he asked, "What kind of bait?" No answer. Finally the man in the bow said in derision, "titsowiɬa'lotc titsowiɬa'lotc," and nothing more. Mink went straight home.

Mink asked his grandmother, "Cut a little piece for bait; everyone is having luck with it."

As Mink started out everyone was going home. He went in their place counting on luck. "If I were a whale I should draw in air, swallow canoe and all," he sang. A whale came up each time he sang. It drew near. It drew in Mink, canoe and all.

Mink was inside the whale. While inside the whale Mink thought, "I did wrong asking Whale to take me." His canoe had a broken bow; it was called tsəbA'lks, "broken bow." The canoe was the kind we call sdədA'kwiɬ. Mink said, "I know I shall get out." He took some slivers from the broken bow and drilled for fire. After the fire started he went to the stern and crept under it to escape from the smoke. Mink got his whale. The whale moves, moves, moves, stops. Mink knows it is dead.

Mink held his ear against the wall. Soon he heard someone knocking. He listened; he understood; someone was working. Mink sang,

tul tcaa·' tul tcaa·' tulatctcaiad
From whence the sound?
tula'tcigwA'dtcid ati kwa'dic kwa'dic
I am sounding from inside the whale.

The old man was building a canoe. The fifth time Mink sang, the old man, listening, saw a big whale. He ran home to report. They got a man skilled in butchering. He cut a hole in the whale large enough for one person. He asked anyone present to try the hole to see if it were large enough. A big woman in the crowd said, "I'll try." She went in. Mink reached his hand up to seize her. The woman retreated. She said, "You have a man in there."

Mink said, "What's the matter? Can't you let my game be? That's my outfit; my canoe and fishing utensils are in there."

Mink told his grandmother he had caught a whale with the bait she had given him.

[123] Narrated by Joe Young (Puyallup).

MINK TRAPS A MONSTER (First Version)[124]

Mink and his brother were camping by a creek just before the break of spring in late February, at the time the salmon were going back down stream after laying their eggs.

Mink made a trap of cedar limbs rounding at the top, the small end down stream and the open portion up stream. Mink's brother thought, "Mink has made this trap for trout." He did not know that Mink had made it for something else. Night came and they slept. Next morning Mink called his brother, "Wake up, go and see the trap; it might have a salmon." The boy went down to see. He saw a trout in the trap. He hallooed, "Come down, we have a trout in the trap." Mink went down. When he got down, he told his little brother, "You are calling me for nothing; that trout is nothing, not worth hallooing for." So Mink untied the end of the trap and let the trout go.

Next night they slept. On the third morning Mink said to the boy, "Go down and see the trap." The boy went down and hallooed, "Come down! There is something in the trap." Mink went down. He saw he had caught a land otter. Mink killed the land otter for he wanted it. He took it to camp and flayed the carcass. When Mink was through flaying it, he put sticks inside the pelt, stretched it, and put it away high up in the house. Mink called the land otter his nephew. The land otter had been floating downstream looking for supernatural power and had got caught in the trap. At noon Mink heard people say, "Young Land Otter has been lost." Then he started crying. When crying he said, "Probably my nephew got caught in a trap." But Mink himself was the only one who had a trap.

On the fourth night they slept. In the morning Mink woke his little brother. "Go down and see the trap," he said, "we may have something in that trap." Mink's brother found something in the trap, a big tyee salmon. When Mink came down he said, "That is nothing to halloo about; untie the trap and let him go."

The fifth night passed and in the morning as before Mink's brother went down to see the trap. He shouted. "We've got something." When Mink came they had something, sure enough. Mink's brother was all twisted up and about to die. Mink saw the monster caught in the trap. They had caught aia'xos, one of the strongest of the supernatural powers. The aia'xos is a monster having the head and forequarters of a deer and the body of a snake; it is the most powerful living thing.

Mink stepped back and forth over the prostrate form of his brother and sang,

otɬa'tcɪd bes səlwa't tisu'suqwə
I am just as powerful as anyone, my little brother.

Mink truly was just as powerful as any of them. When his brother became strong, Mink killed the aia'xos.

Mink had camped there because he had heard that all kinds of salmon go

[124] Related by John Xot (Puyallup).

down the creek in the early spring. He had made the trap in order to find supernatural power.

People learned that Mink had trapped young Land Otter. When this became known Mink took flight and went to hide in the swamp with his sisters, the frogs. People lost sight of him and could not find which way he had gone. Later they found he had gone to his sisters, the frogs. Land Otter set his people to watch for Mink, "Kill him when he comes out." Mink heard their plan and sent word, "I am not afraid; I shall come ashore some day." By one man he sent word, "Tell Land Otter I am going ashore tomorrow. I do not care if I am killed, but I am going ashore tomorrow."

As Mink was about to go ashore, his sisters, the frogs were crying, "Do not go ashore, you will be killed. Stay in the boat." "No, I am going ashore. All I ask you to do is to put pitch all over my body." So when Mink started for shore he started to dance and sing,

Holəle' kwisupʌ'l sʌlgwa'
Holəle' kwisupʌ'l sʌlgwa'
They are blaming someone else.

Mink tried by singing this song to bring it about that they really would blame somebody else.

All Mink's sisters, the frogs, sang with him. They made a big noise, as they do now. They sang,

wəxe'e' wəxe'e'

In the early springtime now it is customary for us to say, Mink is coming ashore. We call the month of February waq waq o's, Frog's face.

Mink jumped ashore from the boat and went into the house of the land-otter people. The pitch on him caught fire when he passed the fire. The people inside cried, "Oh, he is a great man. It is no use trying to kill him." So they jumped out and ran away, and some of them were turned to birds .

MINK TRAPS A MONSTER (Second Version)[125]

Mink heard of Slowat, a great man, a monster. Mink started, he and his younger brother, Lɛ'tcəb. They came to a place and camped over night. Mink made a trap for salmon going down stream. The name of that trap is sXwe'əp. In the morning Mink sent his brother to look into the trap. On the fifth morning his brother found a monster in the trap. It was Aia'Xos. When Mink's brother saw it, he got all twisted up.

Mink thought, "I had better go and see what has happened to my brother." He went and found his brother all twisted up. Mink said, "What are you doing here?" Lɛ'tcəb could say nothing. Mink said, "What is wrong with you, that you should get like that? I am an aia'Xos too."

[125] Told by Jonah Jack (Puyallup).

Mink doctored and sang:

kwapo'tsʊtwəti tla'lcɪd aia'Xos.
Get straight; I am aia'Xos.

They took Aia'Xos and killed it. They went on. Mink said to his brother, "You had better get under the sand. See if I can hit you spearing a flounder." Mink's brother got under the sand. Mink speared him. Mink got him out almost dead. Mink cried:

zaa··q zaa··q sko'pkopats
Fall, fall! hemlocks
oa'təbəd tɪsɪa'b tsoso'kwa
Died, my dear little brother!

They went on. Mink tried different tricks by which he might get Slowat. He would put pitch on himself and dance by the fire till the pitch burned out.

They kept on a few nights [day's journey] till they landed. They had a few dry clams. Mink left his brother under a canoe with five clams to eat. "I shall go and see if Slowat is about," he said.

Mink came to Slowat in the house. They practised. Slowat asked, "What do you eat?" Mink said, "Oh, I am as great as you are. I eat almost anything." Slowat said, "Let us dance." They built a big fire and danced about. Mink grappled with Slowat and sang:

tla'lcɪd stɪlwat
I am stɪlwat.

Mink got Slowat on the fire and Slowat burned to death. Mink went back and found his brother dead.

MINK KILLS SLOWAT[126]

Slo'wat was a chief who lived back up the Snoqualmie River at a place called XeXo'lgwad. He possessed much wealth, many articles of metal; even his hat and other garments were of metal, shining like the sun.

The people down the river here wished and longed to get the articles of shining metal away from him. So they made up a party and went to the house of Slo'wat with the purpose of killing him and getting the shining metal. The party arrived and demanded admittance. The door closed and pinched off the head, leaving the body outside. Slo'wat picked up the head and hung it up within the house. Thus the door did the work and Slo'wat merely picked up the heads until all were killed.

Another group set out to attack Slo'wat and met with a like fate. Another group also was destroyed in like manner, and another and another until five war parties perished.

[126] Related by Snuqualmi Charlie (Snuqualmi).

Finally Mink heard of Slo'wat and how he was killing all who went against him. Then Mink talking to himself said, "I shall go to see Slo'wat." Making ready his canoe, Mink said to his brother, "We shall get ready and go to see Slo'wat." So Mink got the canoe ready and they started up the river. They landed and drew the canoe up on the bank. Then Mink gave the word to his brother, "Stay here until I return." He placed the canoe over him for shelter. Mink gave him one clam for food and left him.

Mink journeyed up the river till he came to a village. Of them he asked, "How far is it to Slo'wat now?" The people did not answer. Mink went on. Of the next village he asked the same question and they replied, "What do you wish to see Slo'wat for?" Mink went on. He was getting close to Slo'wat now. He saw some pitch. Said he, "Pitch is my grandmother. I shall wear you for my dress."

Mink went on again with the pitch on him. He got to the house of Slo'wat. He looked at the door and at the pile of heads on the shelves high above. He watched the door. The door opened. He made a spring and alighted within the house. Crying, "Why did you come in?", Slo'wat seized him. Slo'wat tried to force Mink out from the house, but Mink kept working toward the fire. Mink caught fire; Slo'wat also caught fire. Mink kept repeating within himself, "I am Slo'wat, myself. I am Slo'wat, myself." This he repeated and held Slo'wat until he died.

Mink took all the articles of shining metal, which had belonged to Slo'wat, loaded them upon his back and started for home. All the tribes along the river heard that he had killed Slo'wat. Going to the riverside to get his canoe, he found his brother dead. "I left sufficient food for you, my brother," he said.

FROG WOMAN AND HER HUSBAND[127]

Frog Woman heard about two good men who were hunters. She picked the best man for her husband. She stayed at home all the time. She missed her husband; she wished for him.

She became pregnant. She fell sick. She went to the lake where her mother was. She left her baby in the lake; she hid it with her mother.

The man went out hunting. He was near the lake. In the lake the baby called, "Papa!" It did this four times. The man fed the baby deer gristle. Then he knew the child for his own.

The man went home feeling sad. He dried meat. He talked to his wife. He said, "Why did you take the child to the water and not keep it at home? It is hungry." The wife did not answer; she would never talk. She just sat down. Another woman asked her, "Why do you not talk?" But she would not talk; she just sat still.

[127] Narrated by Ann Jack (Green River).

At last she leaped and sang:

to'Xod si a'd ad to'Xodsia'dad
to'X tcid is e's tə to'Xtcidise'stə
I am just the same; I am just the same.
I am just that way; I am just that way.

The woman went to the lake and became a frog. Now she talks half the year.

PHEASANT GOES TO THE LAND OF THE DEAD (First Version)[128]

Pheasant had a family of five children. Wildcat was a hunter. He wished to marry Pheasant's daughter but she did not like him. The daughter went out for cranberries. She began to sing, mockingly, about Wildcat. She went to pick the berries, leaving Wildcat at the house.

Wildcat missed Pheasant Woman, and wondered, "Where is she?" He went out and sought her. He found her in the bushes picking berries. Wildcat heard her singing and calling him names. He grew angry and went home for bow and arrow. He shot Pheasant Woman and she went home wounded.

Arrived home, she called her children out. "Bring out my hat," she said. Her father brought the hat. "It is not the one I want," she said. She died. The father desired to go with her to the World of the Dead. He put the children in a basket and carried them on his back. Thus he moved out. Then he went with her.

His daughter closed her eyes. Pheasant thought, "I shall do the same thing and go with my daughter." So he did. When he opened his eyes he kept within the right trail on the journey to the spirit land.

They kept going. They arrived at the river. They heard noises, sounds of life, on the other side. The woman told him to shout. He shouted but no answer came from the other side. Pheasant kept shouting until he became weary. He was shouting for a canoe as was the custom when a traveler came to a river with people on the opposite side. But nobody seemed to hear him. His daughter then shouted. Then they could see people coming out of the houses for them. The people came with canoe and ferried them across to the village of the dead.

The dead people ferried the Pheasant people across. They made their home in the village and Pheasant married there, becoming one of the group. When the old man opened his eyes he would step upon the dead people, but if he remembered and kept his eyes closed he would see the people and not offend by jostling them. By reason of this annoyance the people grew to dislike his presence there and wish him away.

So at last the daughter said to her father, "You had best go back now to your former home, for here you harm many of the people." Said Old Man Pheasant, "Very well, I will go back and take the young of our family with me." So he put the young pheasants into his basket and took them over with him.

[128] Related by Snuqualmi Charlie (Snuqualmi).

On the way home Old Man Pheasant tripped and fell. The young pheasants spilled from the basket and scattered. He caught but one; the remaining four went back to their mother.

He arrived home. He had with him one young one only. The remaining ones went back to the village of the dead. If Old Man Pheasant had brought all the children back, we should now have many pheasants with us.

PHEASANT GOES TO THE LAND OF THE DEAD (Second Version)[129]

The daughter of Pheasant died and he grieved, "Wherever you go, my daughter, I shall make my journey thither." So he began to go with her to the land of the dead. "If you come," said she, "close your eyes, then you will find the way. If your eyes are open you will not see." So Pheasant closed his eyes and he could see his way clearly, but whenever he opened them he would lose the road. Finally, below the earth, they reached the land of the dead (sdia'bats). At a distance they saw the village but before them was a stream. Pheasant shouted to the people of the village to come with the boat to fetch them across. But he was of the living people and they were of the dead, so his cry did not reach their ears. But his daughter gaped (as the dead will), and the dead heard and came with the boat. As they stepped into the boat, Pheasant forgot himself and opened his eyes. Then the dead people became nothing but bones, which he stepped upon unwittingly. They threw him out of the boat. In the village, too, he failed to see the dead, so that he jostled the people and trampled them. So much was this to their displeasure that they sent him back to earth.

Pheasant did not return permanently, however, for at a certain season of the year, he is missing. He then goes on his yearly visit to the dead.

There is another similar story about owl and his wife, but I do not remember it.

PHEASANT GOES TO THE LAND OF THE DEAD (Third Version)[130]

Wildcat wanted Pheasant's daughter for a wife. He came to her house to visit her. As he sat by the fire his skin grew red and became offensive to her. She did not like Wildcat and did not want him for a husband.

The father of Pheasant was Spetxs (the man who would not wash his face). Pheasant (sgwA'lob) had many children.

Pheasant's daughter went out to pick crab-apples as she had always done. She sang:

kwAlkwAla'btcɪdəp pətcA'b
acXe'bocɪb pətcAb
Wildcat sits by the fire and cooks his skin, Wildcat. . . .

[129] Related by John Xot (Puyallup).
[130] Narrated by Ann Jack (Green River).

Wildcat drew his bow and shot Pheasant's daughter. He came to the house and said to the children, "Children, you are wasting the crab-apples." "Why?"

Pheasant's daughter came home to die, but she was getting better. She told the children, "Give me my basket. If he shoots my crop, (yɛle'pas), then I shall die."

Pheasant's daughter had five hearts [hats?]. She told the children, "Bring me another heart." The children brought one. "Oh, I want my new one; this heart is old," she said. But the children had brought the old heart and she died.

She said to her father, "Sleep and follow me." At the lake she said to him, "Sleep and you shall see the people come." She became angry and said, "Do not step on the people."

In the place where the dead people were there was much activity and celebration. The dead people swung, gambled with bones, and amused themselves in other ways.

Spetxs was the father of Pheasant [woman]. Stumbling, he stepped on and killed many children. The dead people had to take him across the lake to his home.

PHEASANT GOES TO THE LAND OF THE DEAD (Fourth Version)[131]

Pheasant had five children. He did not want Wildcat for a son-in-law.

Pheasant Child was eating crab apples. Wildcat said, "Do not laugh, your mother has many ——, you will break the trees." She was singing. Wildcat wondered, "What is that she is saying?" She was singing,

kwɪlkwɪla'btcɪdəbdʌb pətcʌ'b

Wildcat understood. He said, "What are you saying?" "Oh, that your skin is rotten," she answered. "I'll shoot you," he said, but he did not shoot. "Shoot my crop," she said. Wildcat shot her heart; he shot her basket. She was dead, seemingly.

Young Pheasant recovered her breath and went home. "Where is my heart? Oh, I want my heart, my newest heart." They brought five hearts. Her child brought an old heart. She died.

She went to the land of the dead and called. They laughed. The old man came and called; they laughed. She called again and they knew. They came and got her.

She said to her father, "Close your eyes and see the people."

The old man got dry wood for fire. It was no good; it was wet. The dead people told the old man to go from their country. That is the reason Pheasant does not die.

One man whom I know was afraid to eat pheasant. He did not want to go to the land of the dead.

[131] Narrated by Ann Jack (Green River).

PHEASANT GOES TO THE LAND OF THE DEAD (Fifth Version)[132]

Transformer (Xode) was father of Pheasant (sgwAlob). Pheasant was in the crab-apple tree, singing:

kwAlkwAla'btcIdəb dase'yəptcAb
altsigtsUd to'los gwA'des

Wildcat was near. She was singing to taunt him about his red skin. He said, "I will kill you!" Pheasant said, "If you hit me in the crop, quickly I will die." Wildcat shot her. She went home.

When she got home she sang for magic power. She sang:

we o'tɬək tcetsɬe'yəcId we'wepa'ɬ
opatso,tcId wusXe'leltc
Give me my cap. I am trying to get up.

Pheasant's child brought her the new cap. Pheasant said, "No, I do not want that; I want the new one." The children then brought the old cap and asked, "Is that the new one?" Pheasant answered, "Yes, that is the new one." She put the old cap on her head; then she died.

Pheasant went to the ghost land (skaiu). Soon after, Xode followed. They conversed, "Father, have you come?" "Yes, I wished to see you." "Well, if you go home bring back two children with you. There are no children here now."

Xode went back. He brought two children. Pheasant had said, "If the children laugh while on your back, do not say, 'Stop'." Xode was bringing them. They laughed. He said, "Oh, stop!" The children became nothing. Five times this happened. He then said, "Only one, I shall take one." He took one to the house. "Well, that is good," said he, "if I take one at a time." For the future people it shall not be well to have two children at one time. There shall be one child each time."[133]

PHEASANT GOES TO THE LAND OF THE DEAD (Sixth Version)[134]

Owl lost his wife by death. He followed her to the land of the dead. His wife gaped and called the ferryman. If one gapes, he is said to be calling the dead. (That is, if he gapes after nightfall.) In the land of the dead one can see people if his eyes are closed. Day below is night above. The owl is below at night when it is daylight in the graves. When the Indian doctor closes his eyes he can see into the spirit world beyond. The dead waken at night. Owl found out all these things.

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[132] Narrated by Tom Milroy (Upper Puyallup) in Chinook jargon.

[133] Twins were thought to be monstrosities. There is some evidence to show that it was at one time customary to put twins to death.

[134] Related by Ann Jack (Green River).

PHEASANT GOES TO THE LAND OF THE DEAD (Seventh Version)[135]

Groundsparrow (spɛtsXW) was the grandfather of five children. His daughter, Pheasant (sgwʌ'lob), was their mother.

Bobcat (pətcʌ'b) lived with his old, old grandfather in the next house. He took a liking for the widow. He did not win her favor, for he was ugly, dirty-faced and lean. One day he made himself big with moss; he wrapped moss about his legs in order that he might appear to be fat.

It was autumn. Every day Pheasant used to be off picking crabapples. Wildcat knew she went away. He thought, "I shall find out what she is doing." He trailed her. He drew near and caught her singing. She sang:

tuXe'bosɪb pətcʌ'b pətcʌ'b ʌlksəxwa's
Makes an ugly face Wildcat, Wildcat, at his place.
kwʊlkwala'btcɪdʌbʌXW pətsʌ'b pətcʌ'b ʌlksəxwa's
Sits so close to the fire he gets burnt Wildcat, Wildcat, at his place.

Wildcat planned to shoot Pheasant. He said, "I'm going to shoot you." She said, "Shoot away." Wildcat shot. Pheasant dodged twice each way. When Wildcat had shot four times, Pheasant said, "What makes you miss me so? Hit me in the crop and you'll get me." The fifth time Wildcat shot, he shot her through the crop.

Wildcat pulled the arrow out and went home. When he arrived at home the children of Pheasant were playing, throwing crabapples about. Wildcat advised them to save food as their mother might die or get hurt.

Pheasant revived and came home at nightfall. She asked for her best yɛlepa's. That was a food basket, sometimes used for a hat, such as the Yakima people wear. People used to prepare food by pounding it up in a yɛle'pas. Pheasant had five of them. The children brought her a very new one. She said, "I want the good one." They gave her the next best and the next, until they got the one used every day. It was worn through. "That is the best one," Pheasant said. She put it on her head. That is how she died.

As Pheasant was dying she sang:

a'tɪ, tcɪtsɪ̀ɪ a'cɪd yɛle'pas
Bring-ye, children, [my] hat;
owo'Xtcɪd txul ela'bats
I go to the Unknown (Unseen).

Groundsparrow said, "If [not recorded] I shall follow my daughter." He loaded the young in a basket and started with his eyes shut. He traveled with his eyes shut, trailing his daughter. On the way the little ones slipped away, one by one. They did not wish to go to the land of the dead.

The old man caught up with his daughter. They arrived at the bank of the river. The old man, keeping his eyes shut, saw people on the other side having a good time, playing the old Indian games. The daughter said, "You

[135] Related by Annie Jack (Green River), daughter of Ann Jack from whom earlier versions were obtained.

yell." He yelled the best he could. The daughter said, "If you don't yell, I'll kill you." The old man called out five times:

to'lecubs tɬai
Bring the canoe across.

He could get no answer. The daughter yelled as one gapes for sleep. Two young people came over in a canoe. Groundsparrow opened his eyes and said, "There is nothing but bones in the canoe." Pheasant said, "Shut your eyes or I'll kill you." Groundsparrow shut his eyes and saw two nice looking young people. The two young people took them across.

On the other side Groundsparrow opened his eyes; he saw nothing but bones. "Shut your eyes or I'll kill you," said his daughter. He was four days with the dead. Meantime he used to steal a sight with his eyes open. He saw that they were dead. He used to walk over the dead people, trampling upon their bones.

The dead people found fault with Groundsparrow and took him back across in the canoe. When he landed that was the end of the journey.

Note on the Pheasant Myth[136]

Pheasant's daughter is blind in one eye. She looks with her blind eye, talking to the spirits. An Indian never eats the head of a pheasant because half of it is dead. When she looks to the right she is talking to the living. The head was ske'yə' (ghostly).

One was held a prisoner on Vancouver Island. She had asked the dead, "How is this person to go back?" [They answered], "Wait till the footlog is made; go right on the footlog."

SPRING SALMON AND STEELHEAD SALMON (First Version)[137]

Long ago both the steelheads and spring salmon used to run in the South Fork of Puyallup River, but they fell into a dispute and a fight over which should have the river to himself in the future. In the outcome Spring Salmon was victor and he took from Steelhead all his possessions: his canoe, his paddles, his pole and even his clothes. Steelhead was left without anything at all with which to make his way back to his home in the Sound. Spring Salmon had even taken his bones.

So Steelhead turned to and made for himself bones of yew wood. From yew he also made his clothes. This is why the skin of the steelhead is so tough. Then from the same wood he made a canoe and paddles, and started back to the bay. But before going he thus addressed Spring Salmon, "You have vanquished me and you may now toss your big head all you please as you make your way up the river."

[136] Recorded from Joe Young (Puyallup).
[137] Related by Jonah Jack (Puyallup).

Therefore only the spring salmon run in this river and what dress they wear is taken from Steelhead. He is handsomely arrayed but still bears his own head.

SPRING SALMON AND STEELHEAD SALMON (Second Version)[138]

Steelhead Salmon came up the river. Spring Salmon also came up river after a while. Steelhead had made ready and was going home by that time. As he went down he met Spring Salmon who was coming up. "How is the river?" asked Spring Salmon, "Is it good?" Steelhead replied, "I suppose this river is good for a salmon like you, with your big head and big belly, going up the river." Spring salmon grew angry. He said to his companion, "Let us attack this Steelhead!" They attacked him. They took his things, paddle, pole, all other utensils that he had. The latter went down river without his paddle. He just drifted down. Spring Salmon acquired them all, put them on himself and went on up the river.

Steelhead floated half way down to the bay and drifted against a snag. "What shall I get?" he said to himself. He picked out the yew wood and made a paddle and other equipment of it. Therefore, he is called Skwa'wul, because his tools were taken from him.

SPRING SALMON AND STEELHEAD SALMON (Third Version)[139]

Tyee Salmon (tsa'tsəp) was going up the Puyallup River in a canoe with Trout. These two met Steelhead (skwawul) and a little salmon (tciwa''), coming down. Tciwa'' has a big mouth.

Tyee Salmon asked, "How is the river up above?" Steelhead answered, "It is good for a man with a big head." Tyee Salmon grew angry, for he had a big head. Tyee Salmon and Steelhead fell to fighting. The two smaller salmon also fell to fighting.

Now Tyee Salmon does not go up the South Fork any more; he goes up the North Fork. Only Red Salmon (sko'Xwits) goes there.

HUMPBACK SALMON[140]

If Hado, the humpback salmon, is angry as he comes up the river, he brings a sickness, smallpox or something, upon the people. Hado at his first coming was somewhat afraid of the Indians. He did not wish to meet with ridicule from anyone. In coming up the river he did not wish anyone to catch him and throw him on the bank carelessly. He wanted to be dried and kept for food.

Hado came up the river singing, "I do not want the young people to make sport of me." Coming up he sang, "The Snuqualmi young people are going to

[138] Related by Snuqualmi Charlie (Snuqualmi).
[139] Narrated by Tom Milroy (Upper Puyallup) in Chinook jargon.
[140] Related by Snuqualmi Charlie (Snuqualmi).

laugh at me, coming up the river. They laugh at me because I have a hump back, coming up the river."

Hado came up the river to die. He likes that, lying along the bank. His soul always goes back home. He goes down-river, saying, "Good-bye," to the people of Snuqualmi. "It will be another year before I come up the river again," he says.

THE RASH YOUTH AND THE SALMON[141]

Although the salmon's body is broken and decays at the end of the spawning season, the salmon only seems to die. Its soul goes back to its home in the ocean and returns every spawning season.

Once there was a young man at Shelton Creek who said, "What is this story the old men tell us about the salmon never dying? I shall make a trial and see whether the salmon really lives again." The name of the salmon of which he spoke was toa'ɬət.

One day, when the salmon were running strong, the young man speared a salmon and cast it upon the shore. The young man had with him some cord woven from cedar bark (slagwats). He fastened this about the salmon in three places; about the gills, before the middle fin and about the tail. The salmon died. Soon it decayed and passed from sight.

Again it was the season of the salmon run. The salmon were running thickly; they filled the stream from bank to bank. The young man and all the other people of the village were gathered on the bank to watch them.

At once a king salmon, bound with three cords of cedar bark, came to the surface and approached the shore. As he had done before, the young man speared the salmon and cast it upon the shore.

Immediately the young man fell in a faint and expired. The people called a doctor, who worked over the young man. The doctor learned from his spirit helper, and told the people, that the salmon had taken the soul of the young man and borne it to the distant ocean to take the place of his own.

That is why the bow and arrow are hung up and not used during the time of the king salmon run, which recurs each alternate year. If those weapons were carried about, a stray arrow might strike and injure the king salmon.[142]

RABBIT AND GRIZZLY HAVE A CONTEST (First Version)[143]

Grizzly asked Rabbit to go to the Yakima country to play slahal, in a match game with the Yakima. Rabbit consented and they set forth upon their journey. When they reached Lake Keechelus, they stopped and made camp. Said Rabbit,

[141] Abstract of a story related by George Leslie (Skokomish).

[142] George Leslie referred to this salmon as dog salmon, but the term toa'ɬət means king salmon. This salmon is known by several other names in English. The Snuqualmi call it iyA'kW. Leslie also said this salmon runs every second year, not every year, as the others do.

[143] Related by John Xot (Puyallup).

"Let us practice before we get to Yakima." "Very well," said Grizzly. So they began to play. Now Grizzly wanted to eat Rabbit and each time a play was made Grizzly made as if to seize Rabbit. But Rabbit would leap from under his hand and the play would proceed.

Failing, Grizzly began singing for rain. He sang, tcAb tcAb tcAb, so that the Rabbit's fur would become heavy and Rabbit would be unable to move quickly. But Rabbit sang for the blue sky and frost. Rabbit sang:

saxsaxala'ia,
KwE'EX kwEEXElai'a
Clear sky! Clear sky!

Rabbit prevailed, for next morning there was ice and the lake was frozen over. They ate breakfast. After breakfast Rabbit ran out upon the ice and back. Then he sat by himself. Picking up a portion of his dung, he said, "I have a rock," and flung it across the ice. "It is solid, see?" said he. Then he ran off and back, and Grizzly was convinced that the ice was safe.

So Grizzly fared forth with Rabbit to cross the lake. All went well till they reached the middle, when Grizzly broke through. "Get me a stick," he called. Rabbit took a stick and held it out to him. But the stick was rotten and broke with the weight of Grizzly. Again Grizzly called for a stick and Rabbit got a stick, but the stick was rotten and broke with Grizzly's weight. Finally Grizzly became so cold and benumbed that he sank and drowned. Then Rabbit jumped into the woods and became the creature we see today.

RABBIT AND GRIZZLY HAVE A CONTEST (Second Version)[144]

There is a big stone mountain at Lake Keechelus. The white people have built a railroad past the foot of it. That is the place where Rabbit and Grizzly had the gambling match, and Rabbit killed Grizzly. Grizzly turned to stone and became the mountain we see today.[145]

Grizzly was rich. He had many blankets and other articles. Rabbit and Grizzly gambled all night, and Rabbit won all Grizzly's possessions. In the morning the lake was frozen and Rabbit ran out on the ice. Grizzly tried to follow but he was tired, going on his haunches. The ice began to crack. "The ice is not strong," said Grizzly. "Oh, yes it is," said Rabbit. Five times Grizzly started. The fifth time he started he went out to the middle of the lake and broke through the ice. Grizzly was drowned.

Rabbit took all of Grizzly's articles; his blankets, his gloves and his leggings. He went to the Yakima valley.

That is why the rabbits east of the mountains now have long fur on their legs. When the Yakima see a rabbit they say, "Those are Grizzly's things. Rabbit has Grizzly's gloves and leggings."

[144] Related by Ann Jack (Green River).
[145] WiyE'lyEtsas is the place where Rabbit killed Grizzly.

WREN, MOUSE AND WATER OUSEL (First Version)[146]

Wren was living in a house with Mouse, his grandmother. Water Ousel was going up the river in a canoe. Wren, in the house, heard the noise.

Wren said to Mouse, his grandmother, "Dig a hole in the hot ashes and we shall bury Water Ousel when he comes to fight."

Wren and Water Ousel wrestled and fought. Water Ousel was the stronger; he threw Wren in the hole in the ashes. Water Ousel left the house and went on up the river in his canoe.

Grandmother Mouse dug Wren out of the ashes. He was dead. Mouse sang a medicine song to bring him to life and she did bring him to life.

That is all.

WREN, MOUSE AND WATER OUSEL (Second Version)[147]

Wren was living with Mouse, his grandmother. He asked Mouse for sexual intercourse. She said, "Patch up the house." Wren looked outside. No one was coming, it seemed. White Sawbill [American merganser] and Water Ousel were coming down the river in a boat. They landed the boat. Sawbill, who was boss, said, "Go and get the news."

Water Ousel went up to the house and opened the door. He saw what they were doing. He went back to the boat. Sawbill asked, "What news?" "Nothing," said Water Ousel, "only Wren and his grandmother are at it."

Sawbill struck his paddle against the boat. Wren heard the noise and looked out. He saw the boatmen and asked, "Any news?" "Yes," answered Water Ousel, "Wren and his grandmother were at it only a short time ago." Wren, insulted, challenged Water Ousel to a wrestle.

Wren had said to his grandmother, "Dig a hole in the ashes of the fireplace. When I kill him, we shall cover him; we shall cut his nose out." They wrestled and Sawbill killed Wren. Mouse covered her grandson instead of Sawbill with hot ashes. All was silent. She wondered, "What news of my grandson since he won the battle?"

She afterwards did something to bring him to life.

BARN OWL AND REDTAIL HAWK[148]

Barn Owl (q!ʌpq!əp)[149] had a wife stolen by Redtail Hawk (sia'tc!). Barn Owl was out hunting. The redtail hawks came for the woman and told her to get ready. So many were the hawks that she had to go.

They took her. They were gone all that day; they were gone five days. Barn Owl caught them one at a time. He prayed for a drizzling rain and fog that would make them scatter. One redtail hawk and then another became cold

[146] Related by Jack Stillman (Snuqualmi).
[147] Related by Joe Young (Puyallup).
[148] Narrated by Joe Young (Puyallup).
[149] The name, q!ʌpq!əp signifies "champer," an epithet employed because of its habit of champing the bill when disturbed. This is not the eastern barn owl but another species not identified by me.

and fell behind, while the rest passed on ahead. Thus they went on, each one a day apart from the other.

Barn Owl overtook and killed four of the redtail hawks singly. He overtook the last one. They fought from the ground up, up, till they disappeared in the heavens. Barn Owl fought until only his head was left. Nevertheless he claimed his wife and took her back home. Before he got home his body grew back.

Nowadays if anyone's head is severed from the body it results in death; the body will not grow back. If that man had served himself right, used the right magic, his descendants would be the same way now.

THE GIRL WHO WAS SEEKING A GUARDIAN SPIRIT[150]

Owl wished to marry a certain young woman. The young woman did not want him. That young woman was always swimming in order that she might obtain a guardian spirit. Owl followed her as she swam. Owl sang:

tlʌX tlʌX gəlo'b
towe'yəXso towe'yəXso

Owl did that to scare the young woman. But when she heard him sing she thought, "I have got a guardian spirit now; I know how to get a guardian spirit."

The young woman went home. She said to her parents, "I wish to sing for a guardian spirit." They cleaned up the house and spread out mats to sit upon. They sang,

tlʌX tlʌX gəlo'b
towe'yəXso towe'yəXso

Owl came. He sang,

Xte' ba'aX tiɪ, ta'lbyux
"Looks like an Indian, that guardian spirit."

The young woman became ashamed and frightened. Owl sat down and stopped singing.

THE BLIND HUNTER AND HIS WIFE (First Version)[151]

There was an old man who was getting blind. He had a wife and five children. They all used to go out to look for food. Their food was skunk-cabbage. The youngest child was a girl. She would lead the old man. The older children would pick the skunk cabbage. They would make a fire and bake the skunk cabbage on the hot stones. The outside leaves were bad but the inside leaves were good to eat. The woman would give the outside leaves to the old man for

[150] Narrated by Ann Jack (Green River).
[151] Related by Ann Jack (Green River).

his portion. The old man would complain of his food. She would tell him, "That is good food."

One day the children saw an elk. They ran home and told the old man that an elk was eating skunk cabbage. The old man took his bow and made it taut. His little girl led him to the place where the elk was feeding. "How are you going to shoot?" she asked him. "Oh, the same as I used to shoot a long time ago," he answered. He had the girl point the arrow straight at the elk. "Oh, yes! Now shoot it!" the girl said. The old man measured and took aim. He shot and killed the elk. The girl led him home. His woman got skunk cabbage and fed him the good part. The girl surreptitiously gave him a little elk meat with it.

(The girl had supernatural power). She made a rope. It was soft and pliable. She coiled it up in a boat. She tied a stone to one end of it. "I will take you in the boat," she said to the old man. They crossed the bay in a boat at a place called To'dc, beyond the mouth of the Snohomish River.

There was a passage opening under the surface of the bay. An underground channel, which we call sbadaX, came into the bay at that point.

"The rope will take me to the bottom," said the old man. "Do not cry, my child." He took the stone. She tipped the boat and lowered him into the water. He did not come up again. She went home crying, "My father killed himself."

The old man found a supernatural being under the bay. The being[152] said, "O great blind chief, welcome." The dog of that supernatural being licked the eyes of the old man. He became able to see; he grew young. He came up from the bottom of the bay to earth.

The old man now had supernatural power. He built a house; elk came through that house and they would die; salmon came through that house and they would die; every kind of game was taken in that way.

People came to his house to get supernatural power, and to dry meat and fish for themselves from the game which he took. They brought the man gifts and wives. He would say, "Why do you bring me so many wives? It was my child that made me the way I am now; go and get her." But the girl hid herself.

The man became known as a chief. He hired people and made a big boat. He went to the north, to British Columbia. He never came back.

THE BLIND HUNTER AND HIS WIFE (Second Version)[153]

A man was dwelling with his wife and children. That man was blind. That wife saw an elk. He asked, "Is it far?" She answered, "It is near." He took his bow and arrow. She led him out. "Now you cause me to train my arrow," he said. He shot. He sensed that he hit the elk. "Undoubtedly you hit the elk. We shall eat of it," she said tauntingly. She went to dress it. She took the liver home. Now she cooked it. "It sounds as though liver were cooking," he said. "That is what it is; it is liver," she jibed.

[152] The name of this power is tio'LibAx. By some it is said to be the greatest of all.
[153] Translation of a text by a Snohomish woman.

She deserted the old man. She made camp where that elk was. She dried the elk meat. She would not feed her husband. The little girl went to see him. She fed him elk meat. He took the little girl on his lap. He petted her hair. Now she told him to eat a little piece of meat. She told him that he did kill the elk. [She went to him four times. The fourth time] he told that little girl not to come back again.

He crept away. He arrived at a lake. He felt about him. He found young cedar limbs. He twisted a rope. Now he tied them end to end. [He made a raft.] He went out to the middle of the lake. He tied the rope to a stone. He dove. He touched the bottom of the lake. He reached a house where people were dwelling. The chief asked, "Who has arrived?" A slave told him, "It is a person who is blind." "Bring him in," the chief said.

The chief began to rub the man's eyes. He began to see. The chief caused him to look upstream. He caused him to see this pile of goods. He turned him around, downstream. He showed him this pile of goods.

He floated up. He fell asleep; he awakened on land. He could see. He went home. He dwelt there, killing the elk. That little girl came. She went back there where her mother was. She went to her father four times. She told her father that her mother wanted him to come back. Her father said to her, "If she comes, she shall dwell out there."

HOW A BOY SAVED HIS VILLAGE (First Version)[154]

Two men (from a village on Commencement Bay) were getting ready to go scouting. The grandson of one said, "I am going along." The grandfather whipped him. "You are always crowding yourself in," said he. The boy replied, "I am going." The other man said, "Let him go; he has a heart."

The boy went along. They arrived at Adams Prairie where they met thousands of the enemy. The boy killed more people than the two old men. He would seize the arrows of the enemy and throw them back. The old man, his grandfather, was nearly dead. "Get up," the boy told him, "you've been asleep long enough."

The old man got up. They all shot their arrows towards the west and the people gave way. The old men and the boy traveled westward to the bay, and followed the beach around past Day Island and Point Defiance to their home at the head of Commencement Bay near the mouth of De Lynn Creek. The boy had saved his people.

The blood of the prairie people was washed down the gully and gave the modern name to that stream. The name was changed from its former name to dux wa'dAbcəb, which means "pertaining to the prairie people." The white people call it De Lynn Creek.

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[154] Related by Joe Young (Puyallup).

HOW A BOY SAVED HIS VILLAGE (Second Version)[155]

One day Si'tuwaltXW and another old man and their granchild, Tawa'stəd, were planning and getting ready for battle with the prairie Indians. "Let us meet them or they will kill our people," they said.

The old men and the boy took a short cut to the prairie, coming out by Dr. Spinning's road to a point east of the race track. (The Indian name for that short cut is sAxba'kwab, which means "to eat clams without water.") Not having eaten breakfast previously, they now upon arriving at this place sat down and ate dry clams without water.

It had been told the little fellow, "So-and-so is coming, go back! You will fall by the way." "So much the better," said the orphan boy. When they arrived one man said, "Leave him alone, he must have had a good dream." The boy now took the lead.

At Rigney Hill they took the middle of the prairie. The boy practised shooting the arrows up, running under and catching them. The men said, "You are a nuisance." He was practising for the battle, but they did not know it.

They crossed Clover Creek (sast ku). On the top of the prairie the boy fell behind. The old men talked. The boy saw foreigners by the thousand. They lagged. They came after him. "What shall you do?" "Go straight ahead," he answered.

They fought from the forenoon and killed a number. The boy got in front of his elders. Whatever arrows came he caught and reversed on the other fellow. They fought until one of the old men was shot in the stomach. The boy pulled out the arrow. "Get up: don't sleep; that is not what you came for. Get up and fight." The man confessed that he had been asleep. The second man had the same thing happen to him. He came to his senses and told the boy, "Shoot to the west." The boy shot above the people to the west, then began to kill them outright. The enemy parted and left an opening; they disappeared from sight.

The old men and the boy returned northwest toward Lake Steilacoom. They soaked themselves in the cold springs at the head of the lake. It began to thunder and rain.

Instead of returning directly home they went to the village of the Steilacoom people. There the people gave them a big dinner. They never told about the foreigners. After the storm the foreigners followed their tracks to their source.

After dinner the men and the boy went home by following the beach around past Day Island and Point Defiance. They arrived at their village two days ahead of the foreigners.

The foreigners came. The New Addition villagers destroyed them all, killing all but one woman. They held her a few days, then gave her beads, all she could carry. [It was told her] she must tell the truth about how she was saved. It was customary after a victory to spare one or more of the enemy.

The name of the foreigners was To'bcided (prairie people).

[155] Related by Joe Young (Puyallup).

HOW A MAN CONQUERED THE ROLLERS OF THE SEA IN DECEPTION PASS[156]

There were people living at Big House on Gull Harbor, north of Olympia. That was the king of houses, known as tca'a'etXw because it has a sunken floor. The people at that place were called tci tca'c abc.

Something was wrong. A man left his home and family and went to Point Deffelmeyer. There he fasted and cleansed himself. After certain days he floated home [and was seen at the village]. He swam out in the bay and returned home ill [because he was not able to dive to the bottom of the bay].

The man swam back to Deffelmeyer Point. There he scoured himself by scraping his skin clean with twigs. He looked to see if he were perfectly clean. At last he found what was wrong; there was yet a little soil under his finger nails. He scraped them with a shell; several times he scraped them. Each time after scraping his nails the man dove down.

On the last day he dove, the spirit house at the bottom of the bay drew him down and his body floated to shore. Down under the water the spirit of the house showed him mysteries. The spirit of the house commanded the man to go and conquer the Rollers of the Sea. The Rollers of the Sea were creatures that would ride the waves and roll down upon and destroy boats and people. They attacked boats and people somewhere about Deception Pass.

The man had to take a certain number of canoes and men to follow him. He placed ten double prongs of yew upon the canoes, on stern and prow, to catch the Rollers. They arrived at the place of the Rollers. As soon as a Roller descended upon his boat he commanded, "Throw it out!" and the prongs threw the Roller into the deep water. If one of the prongs broke he replaced it.

When he had conquered five Rollers he commanded the men, "Take the covering from the stern! Take the covering from the prow!" Before that time all who did not cover the prows and sterns of their canoes were killed, but all who had good minds lived.

Three times the man conquered the Rollers of the Sea where they used to kill people. Then he pronounced judgment upon them, "You shall be naught but sea-biscuits (tetc ta'djlɪtc)."

After that the man became "wild." He took the best of his crew in a canoe to the place above the spirit house and commanded the canoe to go down. Slowly, as he commanded, the canoe with owner and crew drifted down to the spirit house at the bottom of the bay.

THE YOUNG MAN'S ASCENT OF MOUNT RAINIER (First Version)[157]

This story is not a sXwiya''b (myth). The man in this story was a real person. He was out looking for stL' a'litu'D (magic power). He made five wedges of elkhorn.

He went to the mountain, T'qo'bəd, and began to climb up over the snow. He

[156] Narrated by Joe Young (Puyallup).
[157] Related by Tom Milroy (Upper Puyallup).

used the elkhorn wedges to chisel steps in the snow and ice. One wedge wore out and the man threw it away. He used another and another. The wedges lasted until he reached the top of the mountain.

At the top of the mountain the man looked about and found a lake. He stayed one night on the mountain top. He swam and washed himself in the lake. He gained stɬ'a'litu'ɒ (magic power) there.

T'qo'bəd said, "You have come to stay one night, so I can talk. You shall grow to be an old, old man. Moss will grow on the joints of both your arms and on both knees. Your hair will fall out and your scalp will be as moss, and then in time you will die of old age. At the time of your death, when you are very old, my head will burst open and the water which you now see [in the lake] shall flow down the hillsides."

The man picked up two, five pearl shells, of the kind called asXʌi'txs. Now! he starts back. Oh! it is snowing! "The mountain does not wish me to take these shells," he said. He threw down one, then another and another until he had thrown down all five. Then it ceased to snow.

The young man grew old; his hair fell out. He grew very old. Moss grew upon his head, his knees and his elbows. He said to the people, "When I die look at T'qo'bəd. Her head will be broken and the little lake will burst forth."

The man died and it was so. The head of T'qo'bəd burst open and the water rushed down the hillsides and swept the trees from the valley. The prairie about the town of Orting was called by us, swe'kW, which means "open," because the flood cleaned it and left it covered with porous stones.

The white people do not now see the lake on the mountain top; it has been spilled out.

THE YOUNG MAN'S ASCENT OF MOUNT RAINIER (Second Version)[158]

The grandfather of my grandmother went up to the summit of Mt. Rainier. That was because his spirit helper told him to go. He should make twenty arrows with copper points. These were to help him in climbing. He used two arrows at a time. He was to begin from the west side and circle around to the east. That was because there was a roaring wind between the high peak and a smaller on the other [southeastern] side. The young man made three rounds to see if he could locate it. Finally he arrived at the top.

There was a little lake more than half way to the east side. The young man went to the right and to the left. He discovered some pearl shells close to the trail. He also discovered a litter of pups, as he thought. They looked at him and he looked at them. "My! they are tame!" he thought. He petted them. They were perfectly still. They were marked like caterpillars. Indeed caterpillars are called "dogs of the Sun." He picked out two of the pups. One was spotted and the other was white. When ready to start down the mountain the young man stuck the two pups inside his vest (suX lʌxw).

[158] Narrated by Joe Young (Puyallup).

He started down. There came a blizzard. He thought, "Taking these shells has caused the blizzard. I cannot travel." He recalled the saying, "You should never take any curiosities." He threw one down. The air began to clear. He left the shell right there. He said, "I take that shell to prove where I have been." He was longer going down than climbing the mountain. In places he lost his footing and went under the crust.

All this time the dogs were eating him and he did not know it. They were sucking his blood and flesh. He thought, "I shall take them out and see how they are getting on." Then he felt the garments touch his raw flesh and he saw where the pups had been devouring him. Right there on the trail he left them.

The young man brought home a single shell. When his granddaughter died and was laid away that shell was placed over her head. The name of his granddaughter was Kaya'dXW. She was buried at tɬ'wa'iats, the same place where the young man who climbed the mountain had lived. [This is the name of a stream near Orting or a tributary of Green River.]

Creatures like those the young man took for dogs are found at Granite Mountain near the summit of the Snoqualmie Pass and also at tsAqw. People dare not camp there.

The name of my great grandfather, son of the woman who was buried with a shell on her head, was wiLak'e'dəb and I bear the same name. He lived at Orting.

COYOTE GETS SALMON FOR THE NACHES PEOPLE (First Version)[159]

Sbiau (Coyote) had one son. The son had two sisters, his wives, and again two sisters, his wives; four in all. The first two wives were ring doves (sq'u':-qwau) [bebeb in the Yakima language]. The second two wives were sawbill ducks (swe'hitc). The elder of the first two wives had a baby boy.

One day, in the evening, Sbiau complained that his arrows were getting short of feathers. The next day he got dry cedar wood. This was a scheme to trick his son out of his wives.

Sbiau asked his sisters what he should do. These two sisters lived in his stomach in the form of berries. The sisters answered that they did not know. Sbiau threatened them with a storm of hail. Then they told him what to do. They said, "Make a false golden eagle, which will fly up far and then drop."

Sbiau did so. He commanded the bird to fly up, then drop down. In the evening when his son returned from the hunt Sbiau had already made the bird from his own dung. He said, "I found a big bird while out looking for wood." The son answered, "Don't trick me; take me in the morning the first thing."

In the morning they went out. Sbiau said, "There it is," and the bird began to fly. Sbiau said, "Take off your moccasins; in order to succeed, take off everything from your feet up, even to your earrings."

[159] Related by Annie Jack (Green River).

The boy went up on a rock to get the wings of the bird for his arrows. When he was atop of the rock he was marooned. All the rock below him was smooth.

Meantime the old man put on his son's clothes. He yelled and said, "My father has found the best of birds. Instead of me your father-in-law went and died at once." The women mourned for their husband. Old Sbiau said, "When did you hear of anyone mourning for her father-in-law and saying he was her husband?"

On the next day the old man said, "Get ready; we leave the place where your father-in-law lived." While they were getting ready the first two wives hid food that it might be obtainable if their husband should return. When they made camp that night Sbiau said to the elder of the first two wives, the one with the baby, "You camp over there; you are too noisy mourning your old, old father-in-law, now dead." The old man camped with the other two wives.

In time the wife with the baby had a long cord twisted and was dragging it along the trail.

The son of Sbiau was still up on the rock. On the fourth day, while Spider was passing along the young man said to him, "Grandfather, if you will get me down I will pay you in Yakima string." Spider said, "I will try, although my netting is getting rather weak." Spider helped the young man get down. The young man went to camp. He found some food, all cooked. Afterwards he found his clothes and put them on.

Spider said, "In this direction." The young man followed the marks of the cord his wife was dragging. He saw the remains of the camp fires. He said, "My son has camped there." He noticed that his two elder wives and the son camped apart from the others.

On the morning of the fifth day he was getting close. The fire of the last camp was still burning. He kept on going. On the fifth day he reached the dragging cord. The baby was singing, " Father, Father, Father." The women pulled the cord. The mother said, "Don't say that; your father is dead." The fifth time this happened the young man stepped on the rope and held it. The baby now stopped crying. The woman looked back. It was her husband. She said to her sister, "Wait, here is your husband; he has come up to us."

They ate dinner. Afterwards the women took an ointment and used it on him. After this they told the whole story to him. She said, "You'll hear it tonight." He said, "No, you'll camp right by the fire."

Coyote's son made himself small. He was hidden in the luggage and carried by the women. He said, "In camp you must not make fire, but throw your luggage on the opposite side."

All was ready. They spread their blankets. The younger woman slowly sat her husband up. The old man said, "Son, Son, my pretty son, my dear son, I'm not doing anything to your wives." "Here, take off my clothes, you are making them stink," said the young man. The old man took them off.

On the next morning the young man said to his father, "We shall go no further." "Which way?" asked the old man. "We shall stay right here," said the young man.

The young man went out and killed a big buck near the river bank. He grew powerful. He made five streams. He crossed them. He butchered and packed up the first deer he killed. He made a cord of deer gut in the fashion of a belt. The old man also made a cord of deer gut. His cord broke. "I do not know what is the matter," the old man said. He was losing his power.

The young man made it rain and raise the river so that the old man could not get back in time. The old man asked his sisters what he should do to be saved. "Make a little ark and go with the tide in safety," they answered.

The old man's wives were caught in the water during the rain. They are in the water yet, today. We call them sawbill ducks.

Since the old man could not return to his wives he floated, floated down. He caught on a salmon weir. That was a place where five sisters kept a barrier to prevent the salmon from ascending the river. They were wi'tsowits, a little noisy sandpiper.

Towards sundown a woman out getting camas looked and saw him there. She said, "Sbiau is turning to a baby now." The next woman found him. She said, "I suppose a baby boy floated down. I shall try to save the boy." She touched her face to his lips. He was very hungry. She gave him a salmon ear to suck. "Oh, he is going to live," she said.

On the first day he lay there with food tied to his wrists. The woman came back. He had sucked all the food but the part tied to the string. On the second day Sbiau went to the river to get salmon. He cooked it in his own style. The girl said, "He must be full; he does not eat what is tied to his hands."

Sbiau planned: "I could tear this dam open." On the first day he made a plate [platter] and a bar [digging stick] out of hardwood. In all he made five plates and five bars.

Sbiau put the plates on his head [to protect himself]. He pried and pried at the dam. The women were out digging roots. The digging stick of one woman began to break. (They knew something was wrong). The youngest sister said, "No, you have got what you need. After this (you will) get all you want to eat. If you see anything you will always want to rear it."

They went down to the river. Sbiau was at work. (The women began to club him.) At each blow Sbiau lost a plate. To the fifth plate he whispered, "Do not give way until I have won." All this time he was prying, prying. When he [they?] saw the water running free they hit him one blow. The last plate broke. Sbiau ran yelling, "A wonderful child."

Sbiau sang,

e'tutʌ'ge' e'tutʌ'ge'
Upstream we're going; upstream we're going!

Sbiau traveled upstream until he was very hungry. After a time it came to him in spirit that he could yell and the salmon would jump ashore. He said, "My works, come ashore!" They came, but in the wrong place. He worked, trying to get them out. He became disheveled and covered with fish scales, and was all tired out.

He consulted his sisters. They said, "You get the fish in the right way but in the wrong place. Next time start to call from a sandy bank; you are sure to get it." Four times he called and he got the salmon.

Sbiau dressed and cooked the salmon he had gotten in this way. He did thus many times. The last few times he cooked the salmon drowsiness overcame him. The five wolf brothers followed him, and when he was asleep, they devoured the salmon and smeared his mouth with grease and remains of the fish. Sbiau was getting thin, eating so much fish and yet not getting full.

These wolf brothers camping had all kinds of eggs in reserve. They were about to cook them at their camp. Sbiau retaliated. He made the wolf brothers sleepy. He ate all that they had roasted. He painted their lips. He went back to his own camp. There he cooked fish and ate that too.

Sbiau took his revenge four times. The fourth time this happened the eldest wolf brother complained, "We are getting thin." The youngest brother said, "I told you so; we are playing a game against a great man. Let us go into the wilderness. This way!" And so they left.[160]

COYOTE GETS SALMON FOR THE NACHES PEOPLE (Second Version)[161]

There is a place on the upper Naches River where Sbiau (Coyote, Spilyai) is to be seen in the form of a large rock, near the last waterfall he made. The salmon can get no farther up. There is a story about that.

The son of Sbiau had four wives. Two were mourning doves (sgwu':qwau) and two were pa'da, spawn of the male salmon. Old Sbiau loved the latter because they were white. He did not like the former because they were dark.

The son of Sbiau was getting eagle feathers. The old man said, "I am getting feathers now." In a good place they built a rock; old Sbiau raised it up. He put bird's nests there and created birds. Those birds were eagles, of a kind that we never see now. He made the birds out of the nests; the nests were his dung. These birds were nearly old enough to fly. "Oh, I have found birds that I think we can get. They will be ready to fly tomorrow morning. It is a good place to get them."

The young man could see; "Oh, there they are." "Well, you can climb for them; put your best clothes on." The young man did so. When he came to the rock the old man said, "You had better take your clothes off." "Very well," said

[160] There is an image of xode in stone at a high elevation in the mountains (Joe Young). This is a myth of the Naches River people (naxtce'spam), commonly called Klickitat, handed down among their descendants on Green River.

[161] Related by Charlie Ashue (Yakima-Puyallup).

the young man and he did so. "Now, my son, you go up." He did so. As soon as he arrived at the top the rock began to rise higher and higher. The birds changed back to manure. "Oh," he cried, "he has imprisoned me." He could not come down. He had to stay up there four or five days.

The old man put on his son's clothes for a disguise. "Now my wives will have to move from here: I sent my father up on a rock and he died," he said.

Old Sbiau went to live with the white girls. The dark girls knew; it came to them in spirit what had happened. They camped apart. They all left camp and traveled on. The dark girls left some of their carrots baked in the ashes for food for their husband if he should come along.

Up on the rock the young man was wondering how he should get down. Suddenly he saw old man Spider. "Grandchild, what are you doing here?" "My father put me here; I am up here forever (astʟaltalA'tcɪd)."

"Well, Grandchild, I'll try to get you off. See how my rope will serve you." He tied one end in a good place. "Now get on my back." Down they went; they touched ground. The young man went home. He uncovered the ashes and ate the food.

The next day he traveled; he found the same thing. Every day the two dark wives left food for him in the ashes and he found it. At last he came up with them; he heard the two wives crying, as mourning doves do today. Every day they had cried. Old Sbiau, hearing them, would come over and scold them, "What is the matter with you, crying for your husband?" On the last day the baby of one of these cried louder and louder, "ba ba bad (dear dead father); he died long ago." They looked back. "He is coming!" They told young Sbiau how their father-in-law was treating them.

He made himself small and they hid him in a basket. Old Sbiau came over. At once the son came out and thrashed the old man with a stick. "O Son, I'll be a slave now. I was just taking your wives away. I thought that you had died." "You wanted me to die," said the young man. The young man got his wives together and left the old man crying alone.

The next day the young man killed a deer. He made a pack of the kill, making a rope of the entrails. He thought, "I am going to get even with my father." He said, "I have a pack over yonder." The old man went after the pack. The young man made little rivers between camp and the place where the pack was. The old man took the pack and started. The water rose and he could not get across. The rope of entrails broke and the pack fell apart. Logs were floating down the flooded streams.

Sbiau asked his sisters what he should do, "Change yourself into a baby; wrap yourself on a board, and drift down stream." "I'll do so," he said. He drifted down the river; away down he drifted to a place among the tules. That place where Sbiau stopped is called ta'ptac; the white people call it Prosser. It used to be a great fishing place for the Indians.

Five sisters lived there. They were wɪ'tsowɪts, sandpiper. They had a barrier across the river and held the salmon from going up any farther.

Early the next morning the eldest sister went down to the river for water and salmon. She heard a child crying. "Its parents must have drowned," she thought. "If we adopt and bring up this child it will be good for us; the child will bring us water and wood." "I've found a baby," she called out. All the sisters came down to the river. "We could raise him," she said, "we had better take him home." Only the youngest sister was suspicious.

The next day the sisters went to dig camas (in the Puget Sound language, sxa'dzʊb). "We'll tie him," they said. They gave him a salmon ear [?] to suck; they fastened it to a cord within reach. "We'll raise him all right."

The day after, Sbiau was making plates to put on his head. He was going to have revenge. On the fifth day all was ready; he had five plates finished. "We'll open the dam," he said. He put all the plates on his head and went down to the dam. He worked and worked.

The girls came home and found Sbiau working. He was almost through. The first girl clubbed one plate off his head. The next girl clubbed another plate off. All this time Sbiau was working. The fifth girl clubbed the last plate off his head. Sbiau was all through; the work was all done. The dam was broken down and salmon could go up stream.

Sbiau leaped and cried, "O they found a baby, weo, weo, weo!"

Sbiau followed the salmon up river. He became hungry. He wondered how he could get salmon. He thought, "I shall call them." He danced and called the salmon. The salmon leaped from the water. Sbiau seized them. They floundered and got away. He was in a rocky place. He went to a sandy place. He danced and sang for the salmon again. They leaped from the water and fell upon the sand. He seized them and killed them.

Sbiau went a little way and made a fire. He prepared the salmon for cooking and set them before the fire to bake.

Nearby there were five wolf brothers living on grouse eggs. The wolf brothers threw a medicine that made Sbiau drowsy. He lay on his back and slept. The five brothers came and ate. They rubbed some of the juice of the salmon on the hands and lips of Sbiau. Sbiau awoke. "I must have eaten," he said. He was hungry yet. He touched his tongue to his lips. "O, it is delicious," he said. This happened five times. At last, on the fifth day, Sbiau got really hungry. This was away above the forks of Yakima and Tieton rivers.

Sbiau began to ask his sisters what was wrong. They answered, "When your salmon is nearly cooked the five wolf brothers trick you: they eat the salmon and leave you." Sbiau asked, "What could I do?" The sisters said, "Stay back and watch them. Let them go ahead. They live on grouse eggs. When they make a fire put medicine on [bewitch] them."

The five brothers put grouse eggs in the ashes in five places. Sbiau watched; he thought, "The eggs are nearly cooked." He threw the medicine. The five brothers became sleepy; they lay on their backs and slept. Sbiau came. He got all the eggs in a big pole. He ate all the eggs and smeared the faces and hands of the five wolf brothers with the remains. The wolf brothers awoke. They thought,

"Oh, we must have been eating long ago." This happened for five days. Sbiau got even with them.

Sbiau traveled on. At last he got to the waterfall. "I have gone far enough now," he said. He built the waterfall, a high one, away up the Naches River in the mountains.

Sbiau made a place for himself; he made a resting place of stone. He made himself into a stone and there he sits by the waterfall. That is as far as the salmon go. We call that in the Yakima language, spilyai koWpX, which means the waterfall of Spilyai. That is the place where the white people are going to build a tunnel for the Naches Pass Highway.